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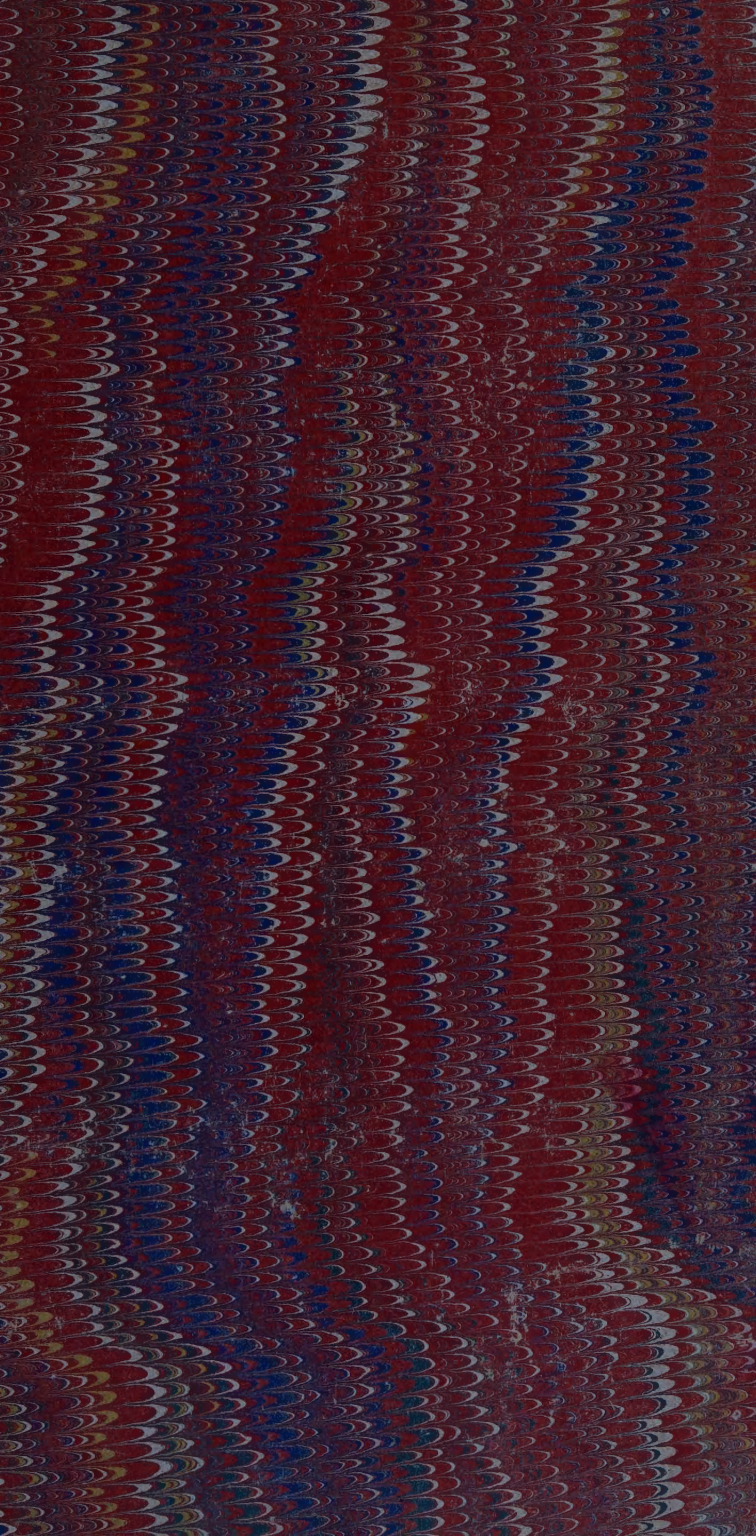


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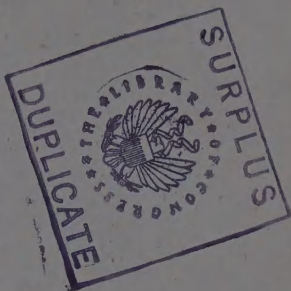


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THE PHILOSOPHY

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OF HUMAN NATURE.

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THE PHILOSOPHY

OF HUMAN NATURE.

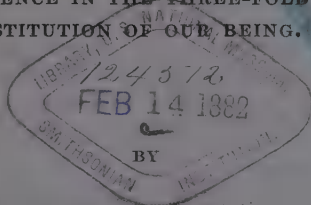
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THE
PHILOSOPHY
OF
HUMAN NATURE,
IN ITS
PHYSICAL, INTELLECTUAL,
AND
MORAL RELATIONS;

WITH AN ATTEMPT TO DEMONSTRATE THE ORDER OF
PROVIDENCE IN THE THREE-FOLD CON-
STITUTION OF OUR BEING.



HENRY M'CORMAC, M.D.

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PREFACE.

THE following Work is an attempt to lay down the more important conditions of our being; to trace their various relations, the laws which regulate them, and their first origin. Consciousness has been considered with reference to its three grand elements, and every thing has been enumerated that was calculated to throw any light on its complicated and most interesting phenomena. It appeared self-evident that certain physical, moral, and intellectual states, were more conducive to virtue and happiness than others; that there was a close connexion between them, and that the whole might be successively elucidated, beginning with the most elementary, and ending with the most complex. It likewise seemed that to execute this; to shew the mutual dependance of these states, and the necessity of improving each, to secure the joint perfection of all, might be of some service to the cause of humanity: that religion and morality might be promoted by demonstrating, independent of other sanctions and considerations, that there was a natural bond of obligation tending to the maintenance of our well-being, which could not be infringed without the certain contingency of misery, evil, and disease. Our position on earth—our expectations here and hereafter, and the detail of our various duties, are fully adequate to occupy the attention of the most zealous inquirer. It has not been thought requisite to attempt any formal demonstration of the being of a God, but it was conceived imperatively so, to enlarge on his boundless wisdom and power, and to dwell upon every practicable illustration of his Divine Providence. A brief outline of the physical condition of man has been given, while the necessity of elevating it, in order

to secure the general advancement, has been urged. But more especially, the supremacy of the moral law—the connexion which we thereby maintain with the Deity and with another form of existence, and the not to be evaded obligation under which we labour to obey it, have been set forth. This has been shewn to be the corner-stone of human excellence; that, before which, mere intellect sinks into insignificance, and without which, talent, rank, or power, is an idle dream.

In taking up topics upon which human ingenuity may well exhaust its utmost powers, a wide field of investigation has been entered into. Man's origin, capacity, and destination, are problems among the most important that can engage his attention. They have been variously solved, and it is not perhaps, too much to say, that in this world at least, they will never be wholly cleared up. Still, in the waste of conflicting opinions, there are abiding principles of truth and right, reposing on the foundations of our common nature, which it is desirable to bring under one head. That this has been here accomplished, is not for a moment asserted, but it is at least allowable, to make the attempt. If no important truths are added, it is hoped that few are omitted; while, if what has been realized however imperfectly, tend in any degree to fulfil the vital objects in view, the writer's labour will not prove in vain.

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THE PHILOSOPHY OF HUMAN NATURE.

INTRODUCTION.

~~The~~ science of man is the most important, and the study of his nature the most interesting, of all the pursuits to which he can addict himself. It must be attended to, not in one particular, but in all; not only with regard to the intellect, but to the body, and not only in relation to these, but to the feelings and affections. They must be studied and appreciated, at once severally and collectively. Improvements in the analysis of the different conditions of the human mind, and the revival of neglected truths, place the connexion here urged in a striking light. This is exemplified in the recent progress of physical science, which confirms views previously supposed to rest on grounds purely metaphysical.

The necessity of studying our nature in its three-fold division, reposes on a variety of particulars. For years, the doctrine of innate ideas and realism, which is but a modification of it, excited a warm controversy. The origin of the dispute which is probably coeval with speculation itself, seems lost in the night of time. All the ideas which we are capable of experiencing, flow in the first instance from sensation; a truth of great importance in education, as well as in laying a foundation for the argument from analogy, in favour of the similar origin of the affections, feelings and moral judgments. If our ideas and feelings arise from sensation, and if our various mental and moral states be a mean result of education, the circumstances in which we are placed, and our personal efforts, it yields an enormous scope to the legislator and the philanthropist. The proposition however, is susceptible of rigorous demonstration. If our knowledge—if our qualities whether for good or for ill, are in no case inborn, it necessarily follows, not only that all are capable of superior intellectual and moral culture, but that all have an unequivocal right to receive it.

I experience an unflinching confidence in the fulfilment of the superior destinies of our race. It is a long-cherished conviction, and one which

I shall carry to the grave. God is just and merciful: he has implanted capabilities that can never be exhausted. The grievous errors which mark our career, must be ascribed to defective training, deteriorating circumstances, and insufficient personal exertion. Even the wisest and best probably, afford but an imperfect criterion of what, under happier auspices, all might become. At birth, we are innocent, and with proper management, might remain so through life. What a glorious prospect does it not unfold to mankind, when they shall acquire wisdom enough to apply the principle to the full extent. There need then, be no ignorance, no want of feeling and no crime; and why, but because all shall be cultivated, and because it is impossible for such unhappy results to accrue, when the causes which lead to them are lopped away for ever. All other public measures dwindle into insignificance, when contrasted with the efficacy of universal training. In ten short years, the machinery of instruction might be brought into operation, and a moral revolution gradually accomplished. There are too many jarring interests and conflicting opinions however, as well as too low an estimate of the dignity of human nature, to permit a provision of such boundless utility to be carried into effect. Even so then, until the

world consent to work this great good, so long shall desolation, and sin, and misery, prevail. It is not intellectual cultivation alone, that will do the work; the feelings, affections and moral principles must be developed, while the physical condition of the community at large, must be elevated. We have abundant facilities for securing happiness, but we are so constituted, that this cannot be accomplished unless by the joint exertion of all our faculties, and by the successful elimination of the better qualities of our nature. Ignorance, indolence, and immorality, never have reaped and never will reap, the reward of knowledge and virtuous energy. It is not animal comfort to which we must aspire, nor yet intellectual superiority, nor even, best and highest though it be, moral and religious excellence, but all united. Any thing short of this, is incompatible with the well-being of the whole man and with the assumption on his part, of that position on earth which he has been made capable of enjoying. Let existing obstacles however, be what they may, the time must work round when they will fade into nothing, and when the human race shall assert with one voice, their indefeasible rights never to be deprived of them again. Step by step, mankind approach a consummation of virtue, knowledge and happiness, which the

world has not yet seen. We might be faint-hearted indeed, were this mighty change to devolve on human agency alone; but the path has been marked out by superior skill, and the operation of circumstances under the controul of an all-directing Providence, must finally lead us to the happy goal.

Though I have come in contact with the dark side, I have also had abundant opportunities for acknowledging the kindness of my fellows, and for rejoicing in my community with the great family of mankind. It is a pleasure to reflect that unceasing good offices are every where going on, and that thousands as well as myself, have borne unequivocal testimony to the reception of unpurchased, and unless by gratitude, unrequited kindness. It makes the heart within, to sing for gladness, to think of all these things, as well as of the generous acts and deliberate sacrifices, of which the earth is the theatre. The capabilities, the cultivation of which, has produced these beneficial results in a portion of mankind, might also lead to them in the whole. We cannot perhaps, hope to finish our career without suffering; but there can be no lasting unhappiness without moral depravity, and of this there need be little in the world. The evils to which we are exposed, are intended to promote our well-being, and to in-

spire energy, fortitude, and entire submission to the Divine will. They have nothing in common with iniquity, though never so strenuously confounded, and we could not escape the liability, without also losing the advantages of choice. Sickness, death, and the various casualties of life, unless in so far as they result from it, are widely remote from active and passive vice—from falsehood, ingratitude and all iniquity. We should oppose the latter, but it is our duty when they become inevitable, to submit to the former. The one may assail the good, the brave and the wise, but the other never can. It is impossible for the world to go back—the very generation of so much excellence, knowledge and virtue, affords peremptory evidence that humanity must advance. If these have been created out of nothing—from the dark and dreary void, what have we not a right to anticipate from the intellectual and moral agencies now at work? There is indeed, every reason to exult over the prospects of our race, and to hope that mankind shall finally, and without the possibility of relapse, be able to overcome the obstacles that now beset their path.

It is the duty of every lover of his species to strive on and on, since upon such under Providence, the progress of humanity must devolve. The world may not thereby, be rendered supremely

wise and good, but assuredly, it will be made both wiser and better than it could otherwise become. It is incumbent upon us to aim at excellence, or we shall achieve no good. If we do not aspire to that which we have not reached, how will it be practicable for us to advance? There is no presumption so great, as that which sets bounds to the improvement of mankind; we may under-rate, but we cannot over-rate it. With what propriety indeed, can we limit those who must necessarily, be so much wiser and better than ourselves? The ignorant assuredly, are not to draw up rules for the wise; nor those of an imperfect condition of society, for those of a perfect. Even in our own time, applications before unknown, of physical science to human convenience have been witnessed; and shall we suppose those of the mind in any degree less practicable? Its powers in this respect, are infinitely greater than any which it is able to exert over the phenomena of matter, and still better calculated to promote human dignity and well-being. When the wonderful endowments with which we have been gifted, shall be duly appreciated, there is every reason to hope that our position in future ages as contrasted with the past, will seem little short of perfection itself.

PART I.

HUMAN NATURE IN ITS PHYSICAL RELATIONS.

CHAPTER I.

ON THE FIRST LAWS OF CONSCIOUSNESS.

I. CONSCIOUSNESS is that fundamental condition without which we could not exist. Its first forms are not remembered, or if so, are confounded with more recent ones. It is the common title of our sensations, feelings and ideas, and these include all the phenomena of our earthly existence.

It is usual to say that sensations arise from the action of outward objects on our organs; it is evident however, that all we know of either, must be states of the mind. Thus colour is the result of a visual perception. It does not reside in the object, but in the organ; and this again, is a form of consciousness. Extension and resistance are names of muscular sensations, likewise mental conditions. United with the sensations arising in the cutaneous papillæ, they constitute touch. When the undulations of the atmosphere impinge

upon the ear, the sound is but a condition of that organ. Reflection teaches us, that although the cause of sensation lodges without, sensations themselves, must be forms of consciousness. What this cause is, our faculties afford us no means of knowing; but it is obvious that the external cause and the inward vehicle, must be radically distinct.

Sensations are the first forms of consciousness, and may be pleasurable, painful, or indifferent. When those of the last class are remembered, they constitute ideas and mental perceptions; when the two former, they become the foundation of our emotions of pleasure and pain. Unless sensations precede, ideas or emotions cannot follow. By this arrangement, a few primary organic pleasures or pains, may be reflected over innumerable mental states in themselves devoid of either. A simple and truly wonderful origin for those varied conditions which sometimes gladden and ennoble, and sometimes, degrade and render existence miserable. We cannot learn how sensation is effected, nor shall the process ever be laid bare. As to what the mind is intrinsically, we cannot know. It is susceptible of certain modifications, which constitute not only all our knowledge, but the means of obtaining it. These bear the collective title of consciousness. The thing that is conscious, we call mind; the thing that provokes the consciousness, we style outward object.

II. All our senses are worthy of admiration, but there are advantages peculiar to each. They

render us conversant with the phenomenal world, with our fellow men, and with the various creatures that tenant the earth; but more especially, with the signs of God's existence and wonderful providence. Light connects us with objects at a distance; without its aid, we should be on a level with the insects whose knowledge is obtained through the medium of touch. Thus degraded, we might feel the heat of the sun, but could not tell its source; and unable to perceive their light, we should be unaware of the existence of the stars. The glorious panorama of nature—the illuminated heaven with the glad aspect of earth, would be equally unknown: our intercourse with our species would be limited, and our support precarious. The importance of vision is so great, that all the superior, and most of the inferior animals, have been provided with it. A large proportion of our ideas owe their origin to this sense. Works of genius and the records of knowledge are addressed to it, and without it, could neither have existence nor utility. Colours are the source of many pleasures. Creation would be monotonous were light and shade the only distinctions, as is the case during the gloom of evening and the prevalence of snow. As it is, we have the hue of beauty; the thousand aspects of bird and flower; the gay tints of art, and in fine, the endless diversity of every thing that surrounds us. Colours are enhanced by combination and contrast, as in mosaics, and still more, in the variety of nature. How bril-

liant is the aspect of beds of flowers? The splendour of the rainbow, no less than that of many living objects, fills us with admiration and delight. By night, the moon and stars provide us with their tinted and gentle radiance; while meteors and other forms of the electric fluid, add their brilliancy. The very sea is full of splendour. Many insects and some plants even, emit light at night. It would be difficult to describe the flitting and glowing illumination of the firefly. We are enabled to multiply the pleasures arising from these sources, by transferring the hues of nature to the produce of our industry. We can thus preserve them for years; and if the material be not very perishable, as in the canvass of the painter and the frescoed wall, they will often remain uninjured for centuries. The paintings of the early masters, the decorations of Pompeii and of the Egyptian tombs, are of very ancient date. When the light so liberally bestowed by nature ceases, we supply its place by an artificial illumination that perpetuates the lustrous colouring of the day. Thus comfort and convenience are promoted, while existence is multiplied, and light and life are imparted to what would otherwise come within the dreary dominions of darkness and night. How much is thereby added to human industry, to hours of study and social intercourse? Yet contrivances even of earthly origin, must be referred to the only Giver of knowledge and power; since without Him there could be no art, nor any science or skill.

How well adapted is the organ of vision to convey expression? How speaking is the eye of intellect; how powerfully does it reflect the impulse of every passion—of love, of hatred and of scorn? Yet how vacant is the eye of apathy and ignorance; but above all, how dull and unmeaning is the eye of the dead? There is no limit to the impulses which this organ conveys from the soul, and none to those which it can bring back. The language of the eye includes a host of ideas and feelings innumerable: how poor would speech become without its aid; how vast its addition to human intercourse? Does it not yield an expression of friendship, love, parental affection, filial reverence, mute obedience, exultation, curiosity, heroic daring, ardent hope and devout submission, to which no tongue could give utterance? Such copious access to God's creation and the face of human kind, yields scope for boundless gratitude. For how desolate is the darkness of the poor blind, who can never hope to look abroad, till the great veil is lifted up that sunders life from immortality?

By means of conventional marks, we have the power of referring at pleasure, to the records of human genius and knowledge; thereby adding to our stores, and perpetuating the better feelings of our nature. How boundless the field when men shall learn to avail themselves of it, and how numerous the advantages which we have already derived—all by means of the eye? Without this organ there could neither have been art nor

artist, or any written evidence of human acquirements. When we reflect upon these diversified utilities, so boundless and so beneficent in their operation, our hearts expand with gratitude and joy.

III. The properties of vision are copious and wonderful, but how admirable is the sense of hearing? Anatomists have expatiated on the resources displayed in the structure of the ear and on its fitness for the purposes assigned to it. Were it not for this organ, man could not maintain delicious converse with his kind; he could not listen to the voice of tenderness or the communings of affection, nor could the accents of his offspring vibrate through his heart. Eloquence would be mute, and the cheerful intercourse of humanity would cease. The thunder would re-sound unheard, and the sea would dash against the beaten shores in vain. The ample volume of the wind, whether in the raging tempest or the gentle zephyr, would pass unnoticed. The roar of the cataract, the rushing of the torrent, the murmur of the rivulet, the sighing of the trees, the song of the birds with all the fitful melody of nature, whether by night or by day, would have no existence for our kind. None of our organs are adapted for use simply, but for pleasure also; and that not merely by direct sensation, but through the infinite avenues of association. We not only hear, but we also appreciate music—the most elevating of the pleasures of sense, and one that awakens in our hearts the most lively anticipations

of futurity. Without hearing, social intercourse would be destitute of its greatest charm, and the orator, the moralist and the man of science, would lose their most efficient means of conveying instruction and delight. When one feels these things, it awakens a profound conviction of wisdom and goodness divine.

IV. All the senses yield scope for contemplation, and not least so, that of smell. Like the rest, it may be looked upon as an organ of use and as one of pleasure; as enabling us to select our food and to regale ourselves with delicious fragrance. It accompanies and heightens the appetite, while it animates and increases the pleasures of the palate. The satisfaction which we derive from a charming portion of the vegetable world is enhanced by it. The aspect of the rose is not more sweet, than is the ineffable odour which we inhale from it; and this is no less true of many other beautiful flowers, of which the blended fragrance on summer days, streams like incense up to heaven. Even the emanations of wild plants afford a pleasure, which is not the less vividly felt, because secretly and unostentatiously furnished by the hand of nature. The perfume does not always perish with the flower, for we can extract and enjoy its fragrance, when the source is no more.

V. Without taste, it would be difficult to discriminate between proper and improper articles of food, while the pleasures thereby derived, would be lost. We are thus incited to provide for our

sustenance, and though often abused, the stimulus accomplishes its purpose. How numerous are the social gratifications to which this sense contributes, and which otherwise could not be experienced? Thus physical wants are made subservient to the cultivation of our moral nature.

VI. The variety involved in touch is manifold. In combination with muscular motion, it lays the foundation of the association which enables us as it were, to see extension. Probably, the perception of the interlimitation of colours by the retina, as well as the action of the muscles of the eye, assist in this. It is usual to restrict the sense of touch to the papillæ of the lips, tongue, fingers, and surface, though not confined to these. The immediate pleasures of this sense, are not very numerous ; but by aiding in the formation of the visual perception of sensation, it adds immeasurably to the faculty of sight. Its utility as one of the safeguards of existence is very great. Sensitiveness to physical injuries is nearly confined to the skin, as little pain is felt after the integuments are divided. This is an arrangement the scope of which is obvious. Our muscular efforts are guided by the united aid of sight and touch. The blind depend upon the latter at all times ; without it, we should find it impossible to use any tool or utensil with accuracy, while the arts would remain in the rudest imperfection.

From the foregoing it will appear that the senses are bound up together, mutually assisting

and assisted ; that they are the sources of endless pleasures and of infinite applications of convenience and utility, and that they display in the most ample manner, power, wisdom, and goodness, at once varied, wonderful and inexhaustible.

CHAPTER II.

ON PAINFUL, PLEASURABLE AND INDIFFERENT SENSATIONS.

I. SENSATIONS are painful, pleasurable or indifferent ; the latter however, preponderate. Were it otherwise, it would incapacitate us from attending to our duties. Indifferent sensations are the leading agents of the business of life, and the basis of our intellectual attainments. We can call them forth at pleasure, and experience them to an extent, that does not come within the bounds of calculation. How very many take place during the acts of reading, writing or walking ; while we regard an extensive prospect, a numerous army, or the stars of heaven ? The rapidity and the diversity of sensation are very great, particularly in the young. This provides for their instruction, and fulfils various useful ends. Each contraction of a child's muscles, and every effort of its tiny hands, yield further knowledge of outward objects, and lay the foun-

dation of the indissoluble association between vision and the recollected perception of extension.

II. Painful, are less numerous than pleasing sensations; nor are they inflicted unless to secure some countervailing advantage. Suffering or death would ensue, were we not to maintain the well-being of our frames. We pity those who perish midst ice and snow, but the union of intelligence with mutilated and frozen limbs, would be a greater evil. Alternate exertion and repose are pleasurable, but if either be carried to excess, mischief must arise. Liability to pain secures our existence, and we are thereby warned of danger, when our vigilance might otherwise slumber. Though an evil in itself, it is the indispensable condition of our being, and an indirect means of securing the goods of life. If sickness is attended with suffering, it is at once the evidence of its presence, and the incentive to its removal. We may deplore the ravages of diseases, but we must not forget that health and happiness are partly purchased by their contingency. Yet even here, that Providence which orders all things well, has secured an alleviation; for when pain has reached a certain height, our consciousness of it ceases. In diseases of long duration, suffering is diminished; while in those that are acute, it rarely persists with intensity, after sufficient warning has been given.

III. Pleasure arises from the performance of every function, and from the satisfaction of every appetite. Thus by attaching it to these, a pro-

vision has been made for the discharge of our duties, and for securing our moral, no less than our corporal well-being. Sensation is the primary form of consciousness and the origin of our knowledge. Its object is obvious, but its cause is unknown. Sensations accompany the mutations of our organs, and we are thereby led to connect the one with the other, but the process is inscrutable. We perceive very well, that a certain mechanism has been rendered essential, but why, we cannot say. We walk, we stand, we run, but we cannot tell how the will influences the muscles, or how the latter act. We believe it to be as natural that we should see with our eyes and hear with our ears, as that a stone should fall—and so it is; but it is clear that we can give no more reason for one than the other. The first links of the chain which connects these phenomena, are hidden from our sight, but we know that they ascend to God. Doubtless, we might have been sent into the world with the same powers united to a different organization, but as it is, that with which we have been endowed, is made a part of the great system of instruction by which we are led to look from the creature to the Creator, and to witness in the result, the evidence of power divine. Without the manifestations of design so conspicuously displayed around, we could never have raised our souls to the conception of Him by whom we are made and preserved, or attained to our existing happiness and intelligence. We learn sufficient to secure our well-

being, and if a greater insight into the secrets of nature had been necessary, it would doubtless have been imparted.

CHAPTER III.

ON INSTINCT.

MAN has not been provided with many instincts, but they are numerous in the inferior animals. In the former they are wholly organic. Animals for the most part, are short-lived; their growth is more rapid than that of human beings, and they are more quickly required to fulfil the purposes of their creation. Without instinct therefore, it would be impossible for them to secure their preservation. The great majority arrive at maturity in a few years, and are then as well able to attend to their wants as at any after period. Little information is handed down to their offspring, nor do the latter require it, since instinct secures them against every contingency. We can modify the instincts of animals, and in some measure, create new ones. The puppy of the setting-dog will point as soon as it can walk, and the young of domestic animals are more amenable than wild ones of the same species. In other respects, the chicken just out of the shell will peck; the duck, the crocodile and

the turtle, under similar circumstances, will run to the water; while the calf will butt with its hornless head, and the serpent writhe and bite. Birds exhibit the same habits, sing the same song, and build nests of the same material, from immemorial time. Quadrupeds display similar peculiarities, with varying sagacity. The newly-created insect will perform the elaborate task, and manifest the same apparent evidence of cunning and design, that were displayed from generation to generation, with the same deficiency of intellect, experience and instruction, by its predecessors. It is impossible indeed, to witness the actions of these minute creatures, evincing as they do, the application of means to ends, and that varying adaptation to circumstances, which in human beings would be indicative of mental culture, without emotions of silent wonder.

Though we know not the nature of instinct, it is not more inscrutable than are other organic phenomena. Hunger, the instincts of reproduction, muscular motion and breathing, originate in different organs; but there are a few, as the desire of sleep and rest, which have no specific locality. Of some processes we have no separate consciousness; among these are the circulation of the blood, innervation, nutrition, the re-integration of injured portions, and the recovery of the functions and organization after disease. Some instincts as hunger, breathing, sleep and the love of warmth, come into the world with us; others again, are not developed until the body has

arrived at some degree of maturity. The agencies by which these phenomena are effected, lie buried in obscurity: we are able to skim the surface of things, but into their depths we cannot penetrate. Yet we see enough to satisfy us as to their admirable and all-sufficient tendencies, and more than enough to induce us to look with reverence to the great Contriver.

CHAPTER IV.

ON THE RELATIONS OF THE HUMAN FRAME WITH THE MATERIAL WORLD.

1. THE relations of our corporeal fabric are numerous and important: there is no particular that has not reference to things without. It would be impossible for beings much larger than man and of the same construction, to tenant the earth's surface: races of dwarfs on the other hand, are equally incompatible with existing arrangements. Not only are our physical relations regulated by the actual condition of the animal, the vegetable and the mineral worlds, but the latter are in perfect accordance with the organization and wants of human beings.

I. The sensibilities of the skin are graduated to the sun's heat; those of the eye to the alternations of light, and those of the ear to the undula-

tions of the atmosphere. Gravity keeps us in contact with the soil, and with the aid of muscular contraction, enables us to alter our position at pleasure. The admirable arrangement of the muscles permits the performance of acts of endless utility. By means of these ready instruments of our volitions, we till the soil and cover it with the evidence of our industry. How excellent the structure of the human frame—what grace, beauty, strength and dignity, does it not display? The stature, how erect and towering; the limbs, how supple, and formed for progression; the pliable and well-knit joints; the ample basis of the feet, plumb beneath the frame, and the fingers fitted to so many diversified appliances. Then the mutual proximity of the organs of sense; the prominence of all that is agreeable and attractive; the concealment of every unavoidable defect; the multiplied resources for preserving life and well-being, and lastly, the unsparing profusion of all that tends to health, strength and usefulness. The hands alone, almost equal in importance the organs of speech: without them, the arts and sciences must have remained sterile and uncultivated, and their beneficial reaction unknown; while the majestic edifice, the lofty ship, the glowing canvass, the pealing organ, the flowing garment and the furrowed field, could not have been. We do not indeed owe reason to the hand, but the hand has been given to us because of our reason. What do we not derive from its admirable adaptations to our purposes? Without it, where

would printing be, and writing, those reflections of the mind? Yet a single particular omitted, and the hand had not been what it is. Behold each finger with its nail, its varying length, its joints all bending inward, and its sensitive extremity—an organ in itself. Yet without the thumb, the hand would be nearly useless, since by its apposition to the fingers, it forms a basis for their respective efforts. Thus by its means, we make use of pencil and pen, as well as of tools and implements. The importance of the hand however, is vastly enhanced by the moveable wrist, the elbow and shoulder joints, and indeed, by every articulation in the frame, while the different senses guide its efforts and augment its powers.

II. Our physical wants largely influence the development of the mind. Were our relations to heat and cold for example, other than what they are, existence would be incompatible with the change. Yet had ordinary temperatures not been frequently too low, men in the infancy of civilization would no more have thought of constructing houses or of accumulating fuel and clothing, than they would of turning up the soil to prepare it for grain, had they been constituted to live without food. To the painful impressions arising from atmospheric vicissitudes, do we owe the origin of architecture, and incidentally, that of sculpture and painting, no less than of the rich brocade, the fleecy garment and the varied tracery of the loom. Nor is it perhaps, too much to ascribe in part to the same source, the amenities of

the fireside, the numerous gratifications accruing from artificial heat and light, as well as a multiplicity of discoveries, with the moral and intellectual cultivation contingent on their prosecution.

III. Our relations to air and water so far as gravity is concerned, are not less carefully regulated than those which regard the earth. Were air heavier, progression through it would be difficult or impossible; respiration with the present structure of the lungs, would be impracticable, while our bodies would be unable to sustain the pressure. The motion of a fluid so dense, would sweep every thing before it, and a tempest would tear the ocean from its bed. On the other hand, a rarer atmosphere would be equally unserviceable; we are hardly able as it is, to bear the slighter variations that occur in diving-bells, or during mountain ascents. Equal disadvantages would accrue, were the gravity of water increased or diminished. In the former case, it would no longer serve as the vehicle of food, or for the various purposes of life. The atmosphere could not impel vessels through it, nor would existing materials suffice to construct them.

IV. There is a striking reference in the situation of the digestive and other organs, to outward productions. The mouth so conveniently placed for the reception of food, and the teeth so well fitted for its comminution; the stomach and intestinal canal like roots turned inward, with an apparatus so admirably adapted for the elimination of nutriment, and the rejection of waste and

superfluity. Lungs so constructed, that the slightest effort causes air to pass into their cells; eyes and ears so commandingly placed, as to yield the earliest intelligence, and situated in a portion of the body requiring no artificial covering; arms so adjusted, as to render the frame co-extensive with their grasp, and the nails and horny covering of the feet and hands, averting the lacerations to which incessant collision with outward objects, would otherwise render them liable. Every thing indeed, has been arranged with consummate skill, and with the closest adaptation to the exigencies of our position.

2. The joint dependence of human beings has led to the most beneficial results, inasmuch as long experience has shown the inadequacy of unaided exertion. By so much as the highly cultivated individual is superior to the houseless savage, by so much is man in society and assisted by his fellows, raised above those who dwell in isolation and estrangement. Thus, human wants promote the cultivation of human energies, and evils at first sight irremediable, become the source of refinement and intelligence. The solitary wanderer may have few vices, but he can have no virtues; for the qualities that ennoble the heart of man, and send his intellect careering through the boundless fields of science and art, are to be ascribed to the influence of association with his fellows, on his mental, moral and physical capabilities. The errors of society must be rectified by itself; the breaking up of intercourse might

diminish, but could not increase human excellence.

Sometimes the conqueror and sometimes the conquered, man wages war with the elements and turns them when he can, to his purposes, until by the fiat of the Creator, his organization succumbs to their irresistible assaults. Before this period arrives however, he is subject to an unceasing fluctuation of health and disease, and all nature is ransacked for agents capable of prolonging existence. The origin of disease is to be ascribed partly, to unavoidable outward influences, and partly, to human ignorance and carelessness. To the former however, do we also owe health and physical welfare, advantages that could not have been secured without the contingent imperfections. The decay of the frame is necessary to the completion of our temporal destinies, and to make way for a succession of being; while medical science yields new fields for the cultivation of intellect, and disease itself, furthers the expansion of the better feelings and sympathies of our nature.

Passion and ignorance along with clashing interests, have originated that scourge of our species—war. The conflict, though terrible, has not been unmixed with good, since the intellect which military operations elicit, extends our empire over the physical world, while the eager striving of man with man, has promoted patriotism and variously exercised the higher energies of our being. The sudden extinction of life, is war's most dreaded aspect; yet men are mortal, and must eventually

be swept off, if not by war, at least by age and disease. The sacrifice on the battlefield has often secured countless advantages to multitudes, thus resembling the economy of nature, in yielding a part for the whole. War however, must finally cease by the contrivances to which it gives rise, and which it would be destruction to resist.

2. The adaptations of outward objects to our organization, are not less admirable than those of the organization to outward objects. The numerous purposes which every substance is made to fulfil, overwhelm us with astonishment; and first as to the mineral world.

I. Air, partly from the water which it dissolves, and partly from the carbon which enters into its composition, proves a source of vegetable nourishment; while indirectly, by purifying the blood through the medium of the skin and lungs, it contributes in no small degree to the sustenance of man and animals. Fishes breathe, and without the air which water contains, would perish. This fluid is the vehicle of various odours, some warning us of danger and disease, others promoting pleasure and utility. The refrangibility of light, and the diffusion of this singular substance in directions different from the line of its emission, add to the welfare of the animated creation. Without refraction, there could be no twilight; the heavenly bodies would shine in a sky of inky darkness, and night would pervade the world from the moment that the sun fell below the horizon. Air not only refracts light, but its ele-

mentary rays, each differently. To this in part, are owing the tinted cloud, the gorgeous rainbow, and the glorious rising and setting of the sun. Upon the solution and precipitation of moisture, animal and vegetable life depends; and were this property of air to intermit, rivers and lakes would stagnate, rain would cease to fall, and nature would expire amid the general drought. Air bears up the moisture from the ocean, and by depositing it in fertilizing showers, supplies lakes and streams, and maintains the universal animation. The mighty rivers which roll their voluminous waters to the sea, are thus kept flowing, and what they deliver to the parent reservoir, is replaced in a circle that has no end. It is obvious that the present amount of evaporation and condensation, as well as the existing range of temperature, would alone suit the requirements of the soil. Were either greater or less on the whole, than what it is, the earth would be parched, or deluged with moisture; conditions equally at variance with the continuance of animal and vegetable life. Thus arise the solution of water, as well as its precipitation in the form of snow, hail, mist and rain; the chilling blast of winter and the tempered summer breeze; the tremendous hurricane not less than the gentle zephyr. Aerial currents contribute largely to human comfort and civilization. Without them, the mill would cease to turn and the trees would forget to wave; no lofty ship would leave her port: there would be no intercourse between nations, and the

produce of distant soils would never be reciprocated. In a stagnant atmosphere, the impurities produced by the various processes of life, would so quickly accumulate, as to become incompatible with its continuance; were it even otherwise, every thing would wear the aspect of a dull and sombre monotony. All the materials of the inorganic world bear some relation to the animated creation, and particularly to man. This is shewn by their influence over his moral and mental development. How strongly are these things calculated to swell our hearts with love and joy, towards the superlative skill which has arranged them all?

II. The properties of water are not less striking than those of air, and not less calculated to promote human well-being. Its importance with regard to animals and vegetables is obvious, since it enters largely into their composition. The greater proportion of flesh and of the pulp of fruits, consists of this fluid. Persons subjected to famine, survive longer when supplied with it. Owing to the foregoing arrangement, sustenance is facilitated, while decomposition is rendered more rapid. Water constitutes an agreeable vehicle of food, as in soups and vegetable infusions; while milk and wine are largely indebted to it. Heated, it affords a pleasant, and often a useful stimulus to the stomach; and as a detersive, it promotes bodily purity. The bath forms an admirable tonic. The physical properties of water are equally diversified. It is the medium of existence to a

multitude of creatures. Perpetual agitation purifies it; stagnant, it would be inimical to animated being. Tides and currents subserve various useful purposes, promoting human intercourse, and enabling maritime nations to form reservoirs for their shipping. The ocean indeed, is the high road of nations, while rivers and canals facilitate communication and the transport of merchandize. Hydraulic machines effect an enormous saving of animal power. Without water, chemistry could hardly have reached its present eminence. As a receptacle of latent heat, its utility in the economy of nature is unbounded. Thus, when water freezes, a portion of caloric is given out, and when it thaws, a quantity is re-absorbed. In this way, these processes are tempered and made more uniform, while the summer's heat is treasured up against the winter's cold. Without this amazing provision, water would instantly become solid at the freezing point, to the utter prejudice of animal life; while the slightest elevation of temperature would flood the earth. In the processes of art, the generation and condensation of steam afford analogous advantages. When water is subjected to the operation of cold, the surface sinks, and is replaced by a warmer and lighter layer; a process which continues until the temperature is reduced to thirty-nine of Fahrenheit. If the cold continue, ice will then form, but the main body becomes no colder unless by radiation, and consequently, remains fitted for the abode of life.

III. The metals are the most numerous and important of all substances. Combined or pure, they compose the solids which surround us, and, with the exception of carbon, the soil on which we tread. Formerly, but a few were known, and it has devolved upon recent investigators to determine that clay, sand, silex, lime, magnesia, soda and potash, are metals disguised by the presence of oxygen. The precious gems, the diamond excepted, are similarly constituted. Nature, in all things, has a view to our well-being; her gifts however, are not earned without desert; while the faculties by which we appreciate her bounty, are precisely those by which we best avail ourselves of it. Gold and silver are remarkable as the imperfect representatives of the produce of labour, and although of some use in the arts, their value is nearly conventional. Of all the metals, iron bears the palm. Its admirable properties have a clear reference to human wants. And notwithstanding the implements of destruction which it has served to fabricate, it must be confessed, that without its aid in coercing matter, civilization must have remained irretrievably in arrear. We cannot think of the loadstone, or contemplate the motions and the symmetry of the steam-engine, without respect for human intellect, and wonder at the vast utility of the metal under consideration. Its properties indeed, are worthy of the closest study, since they at once exemplify the forecast of nature and the wide range of our faculties. Independent of their in-

dividual applications, the metals form combinations of diversified importance. Brass for example, or the alloy of zinc and copper, is of singular utility in the arts; while mercury separates gold and silver from their ores, and transfers them when required, to other metals. Without quicksilver, we should want the luxury of mirrors, and lose a medicinal agent of great power. Potash and soda derive much of their interest from the fabrication of soap, a substance in a manner indispensable, to the preservation of health and purity. The earths and clays, besides their agricultural adaptations, serve for the construction of fictile vessels, from humble crockery to costly porcelain. Some, as lime, form in part the cement, whereby we unite the various stones and marbles into permanent erections of splendour and usefulness. Silicious earth or flint, when fused with soda, constitutes glass, a product more valuable than all the gems, and one, by means of which we exclude wet and cold, while we enjoy the luxury of light. It furnishes us with both microscope and telescope, and helps to give existence to chemical science. Minerals yield a vast assortment from which to select materials advantageous in medicine and the arts. One of these, nitre, mixed with sulphur and charcoal, forms gunpowder—the last resort, in so many cases, of tyrant and slave. The immediate utility of salt, as it is emphatically termed, in the waters of the ocean, we do not fully know; but its general employment in our food explains the final cause of

the vast deposits which exist in the bowels of the earth. Perhaps no substance could be mentioned, on first inspection so useless, and yet so essential to human well-being as this, or one in which the kindness of Providence is more fully displayed. The prosecution of physical science has been forced upon man by the destitution in which he was designedly cast. Redeemed however, by numerous compensatory facilities, and by the endowment of extended faculties, it has not only made his dwelling the centre of endless comforts and amenities, but has also served to elevate his conceptions to the great first Cause, and to imbue his heart with wisdom and excellence. May we not then, venture to hope that our progress has not reached its term, but that we shall go on, from generation to generation, in the completion of our career, achieving new victories in science and art, and securing additional enlargements of that portion of our being which is to endure after material possessions have ceased?

IV. The adaptations of animal substances are equally wonderful. Supplies the most diversified, are thus afforded, while the concentrated nourishment which they yield, enables us to subsist on smaller portions of food, and to convey provision with facility, by land or sea. The latter alone, would perhaps sustain mankind, and the fecundity of fishes bears an evident relation to human wants. Herrings, shad, cod, salmon, pilchards and sturgeon swarm in rivers, and in the narrow seas; while the whale and the seal

supply the inhabitants of northern regions. Animal substances are not more varied than useful, and we could hardly conceive the advance of civilization without their subserviency. Even medicine, is not without its contributions; some of them however, of doubtful efficacy. A few centuries back, numerous therapeutic agents from the same source—the human frame not excepted, were held to be the most useful. To the animal kingdom the dyer's art is much indebted, as some of our most brilliant and durable colours testify: also chemistry at large, as in the case of phosphorus, one of the most wonderful of substances. The remains thus derived, protect us from atmospheric vicissitudes, and adorn our dwellings.

V. If the relations of the vegetable, do not surpass those of the animal world, they are at least not inferior. The cultivation of the various families of plants tends to develop the moral sentiments of mankind, while the aspect of the green fields, the turned-up sod and the pleasant flowers, promotes the better feelings of our nature. There is a music in the rustling of the yellow grain, that lulls the attention and softens the heart. We gaze with feelings akin to sublimity, on the gigantic grass of the tropics, and on the enormous fields of Indian corn, sighing and waving in the wind. The natural influence of agricultural pursuits however, is so modified and perverted by griping poverty, excessive exactions, over-exercition, ignorance and disease, as to be very different from what it might, under a happier state

of things. By ensuring the easy accumulation of food, and the consequent stability of abode, the consumption of grain has accelerated the march of improvement, and prepared for the refinements and amenities of life. Nor is it possible to adduce any advantages arising from the adaptations of vegetables, so great as those which flow from the cultivation of the cerealia. The nutriment derived from plants is singularly diversified; besides grain, there are roots, tubers, piths, pulse and legumens in profusion. How extraordinary the supply of fruit, each adapted to its own locality: as the orange, the mango, the pine, the peach, the sweet and water melons, the plum, the apple, the fig, the date and the delicious grape? Some of these are dried and laid by as food, while others retain their succulence for months. How numerous are the wonders of the vegetable kingdom; some plants producing wine, others milk, water, sugar, wax, butter and oil? And how vast the store of dyestuffs, drugs and spices, which we draw from the same source? One plant in particular, the poppy, yields opium, a substance often capable of allaying pain and of removing disease with singular efficacy. The bark also, relieves ague with ease and certainty; a property, the existence of which, can only be ascribed to never-ceasing wisdom and goodness. Alcohol, or the active principle of fermented liquors, is not found in vegetable substances, though many may be converted into it. From more than one, cloth can be fabricated by a trifling manipulation, while

from others, it is evolved by more complicated processes. Flax and wool, along with silk and cotton, form the clothing of mankind; they may be tinged with vivid colours, and contribute largely, to grace and dignity. The dense and beautiful texture which distinguishes them, was evidently predetermined to fit them for the purposes to which our inventive industry has applied them. Thus, means and end are secured in one, and go hand in hand together. Hemp, flax, the fibre of the aloes and pine, cocoa-nut husk and other materials, suffice for cordage and cables, without which, navigation could not have been. The facility of adaptation, the strength, lightness and durability of wood, render it of the utmost service. Its combustibility, though a drawback in one respect, is of use in another; a circumstance that has operated prospectively to our advantage, by the transformation of forests into beds of coal. Mechanism owes much of its perfection to this substance; and wood and iron, so different in appearance, have been closely associated, not less by human wants and ingenuity, than by the intention of nature.

We have been placed under the necessity of securing our well-being by unremitting exertion of head and hand. Kind nature indeed, as if in consideration of our weakness, and to secure additional advances, has enabled us to take advantage of accident. Chance doubtless, reveals facts that might otherwise have escaped our cognizance; but it is not the less true, that the progress

of knowledge, is mainly owing to the incessant scrutiny of superior minds. How often did the phenomena which led to the discovery of gravitation and the polarization of light, pass by unheeded, until Newton availed himself of them, in the one case, and Malus, in the other? If every thing were supplied to the hand of man, there could be no virtue, no knowledge, no feeling nor any refinement of body or mind. Our higher qualities—the excellencies, the graces and the amenities of life, are contingent upon our originally helpless and destitute condition, and gradually evolved by the influence of circumstances on our capabilities. Were food for example, the spontaneous produce of the soil, agriculture, manufactures and commerce could not exist, while the energies which civilization calls into being, and which are productive of so much happiness, would slumber in inaction. In a word, we should be possessed of the exterior, but not of the superior realities of our nature. The principle however, is not without its limitations; for if some situations promote, others annihilate, not less morally than physically, the expansion of our being. Yet there is a certain medium—a position in which nature neither drowns our faculties by excess, nor stints them by privation. On the whole, she acts with a happy mixture of kindness and severity: not like a harsh step-mother, but as a wise and beneficent parent, duly tempering her corrections with gentleness and love.

The earth has been gradually prepared for its

inhabitants. Inductive reasoning shews that at a period long anterior to the present, there was an arrangement with respect to sea and land, climate, animal and vegetable productions, very different from that which we now witness, and that the composition of the atmosphere, and the character of vegetation, were adapted to the creatures then prevailing on the surface of the globe. That there were different gradations of being, also various mutations of the earth's surface—some of them contingent on the operation of abysmal fires, others, on the motion of masses of water, whereby continents and islands, with huge chains of mountains, were defined and parcelled out, the whole being eventually followed by the actual state of things. It is difficult or impossible to determine with accuracy, the precise duration or the number of these changes; but it is tolerably well ascertained that each had its own relations and conditions, unfitted for any that preceded or followed, and that all were in due subordination to existing arrangements, and to the advent of human beings on earth. May we not well ask whether there be anything within the compass of observation, better calculated to awaken our liveliest amazement, our sincerest veneration, or our deepest love, than thus to learn that a provident care was excited in our behalf, for countless ages before the creation of man? Such indeed, are among the demonstrations of divine agency, as displayed in endless particulars of unlimited wisdom and power, all alike arranged

to secure our moral, our intellectual and our physical welfare.

CHAPTER V.

ON MAN'S PHYSICAL RELATIONS AND MUTUAL DEPENDENCE.

SENSATIONS are the origin of our ideas and feelings. This is the most important relation that can connect the two; and next to it, are the associations which they form with each other. Thus, when given emotions or ideas take place for a certain period, in conjunction with sensations, the repetition of the one is sure to provoke that of the other. Many of these associations are fugitive—others again, are indissoluble. Our knowledge of the external world, accrues through the avenues of sensation. We cannot perceive the soul of man directly, but we are conscious of the existence and operations of his material portion. This is not the man himself; it is but the husk or exterior—the garment—the means whereby he communicates with his fellows, maintains his relations with outward objects, and secures his existence and the perpetuation of his race. The revolutions of the human frame, which are only interrupted when death liberates the spirit from

its earthly associate, clearly display its vehicular nature.

The material relations between man and man are very numerous. In the present condition of society, no one—not even the individual who restricts his wants within the narrowest limits, relies solely on himself for the necessities of life; while he who is debarred from human intercourse, is destitute indeed. It is difficult for any one who is habituated to it, to appreciate the dependence of his position. Accustomed to the ministry of others, he calculates upon its continuance as upon that of the phenomena which surround him. Our physical energies are in subordination to our moral and mental impulses; the influence of man on man however, in modifying his organization, is only inferior to that of nature herself. Our command over outward agencies, is prodigiously augmented by association, regulated by intelligence. The winds and waters have thus been pressed into our service, while fire and earth are equally our tributaries. The progress of machinery daily limits the amount of human toil, and thereby promises a more extended scope for the cultivation of our energies. As to the relations of the sexes, they involve the permanence of our race, and the dependence of offspring.

CHAPTER VI.

ON THE RELATIONS OF MAN WITH THE INFERIOR
ANIMALS.

OUR connexion with the lower animals is a highly interesting one. Their striking inferiority, and our imperfect means of communicating with them, render it difficult to appreciate their real qualities. It has been erroneously supposed, that the superiority of man depended on his organization; we know not however, the intrinsic nature of the thinking principle in man or brutes, but it seems impossible to deny the latter the possession of properties, in some measure analogous to our own. The rapidity of their growth, and the subsequent destination of these singular beings, require their endowment with instinct. Some indeed, have thought that their impulses were immediately regulated by the Deity; but this supposition is forced, and destitute of proof. To refer them, on the other hand, to reason and observation alone, is to betray little acquaintance with their habits. There is nothing more truly interesting, than are the adaptations of the instincts of animals to their varying wants, or better calculated to awaken conceptions of infinite goodness and power. They vary in different individuals; and while capable of cultiva-

tion, are largely subservient to the well-being of mankind. Reason and instinct, as united in some, lead to a combination of qualities, wholly beyond human attainment. The susceptibility of cultivation in the brute, is far inferior to that of man, so that it is justly considered marvellous, when an animal can be trained to do something beneath the average intelligence of a child. Some exaggerate their claims to rationality, while others deny them altogether. Truth lies in the mean. Were their reasoning powers extinct, they must perish: were they greater, man's supremacy would cease. Does a futurity await the brute? Some of the qualities of the lower tribes, by approximating them to man, would infer a continuance of their being, while their numbers, and vast inferiority, point to a different conclusion. If the Author of men and animals think fit to assign an hereafter to the latter, he will do so; but the solution of the question must be left to futurity itself.

Though the part which animals perform, be inferior to that which is allotted to man, it is not the less indispensable in the economy of nature. The meanest reptile is necessary, and were it prematurely to disappear, might involve the general well-being. The services of some however, cease to be required, and it is certain that various species have become extinct. Thus, as population advances, the lower races vanish: the wolf has long since, ceased to infest Britain—the lion flees the face of man at the Cape, and the

tiger in the East. Some things indeed, are difficult to explain; mice for instance, and locusts, occasionally increase to the destruction of vegetation: but such occurrences do not militate against the general rule. The balance is preserved by the different portions of creation, which, with few exceptions, prey and are preyed on; so that living or dead, all serve as food to countless others. Herbivorous animals would perish from the excess of their numbers, were it not for the intervention of human beings or that of beasts of prey; while the over-increase of the latter is prevented by their usually inferior fecundity, and the difficulty of obtaining subsistence. Cruelty has been imputed to them for acts necessary to their support; yet the tiger is perhaps no more actuated by it in devouring the lamb, than is the latter, in browsing upon the grass. It is worthy of observation, that predaceous animals strike their victims in a vital part, so that by a benevolent provision, they quickly cease to suffer. The instincts of animals guard them against undue destruction, while their inferior intelligence prevents the anticipation of their final hour before the moment of its arrival. Inevitable death awaits them at last, and perhaps in becoming the prey of others, they experience no greater pain than what would accompany spontaneous dissolution. Without the mutual warfare of animals, our resources would be curtailed, if not wholly cut off. The feathered races destroy one another as quadrupeds and insects do; and a similar pro-

cess obtains in the deep. Many of the enjoyments of animals arise from their exertions to capture and to evade, in which they display instincts and acquired habits of wonderful interest.

Some animals prey both on the living and dead; while others, as the vulture, hyena, jackal, land-crab, insect larvæ and fly, confine themselves to the latter. Thus offal and carrion are cleared away; numerous creatures are provided for, and the effects of unrestrained putrescence are averted. As population advances, and cleanliness is better enforced, these animals disappear with the necessity for their vocation; while in situations where moisture quickly exhales, as in the sands of Africa and America, their services are uncalled for. In the sea, the shark and other creatures, perform analogous offices. Nature makes every provision for the beings which she brings into existence: wisdom and regularity mark all her designs. No animal is gratuitously noxious: all perform the ends for which they were designed; and all evince both in their habits and organization, unceasing evidence of skill and power.

The docility, fleetness and strength of animals have admirably subserved the cause of civilization. By means of the horse, we skim the surface of the soil with an ease and facility until lately, unattainable. He lends himself to all our purposes; bearing us to battle or the chase, and toiling through the weary journey at our pleasure, never pausing while strength remains. By

his instrumentality, the tillage of the soil, the transport of necessaries and human intercourse, have been signally facilitated. The subordination of his powers to our wants and means of controul, is strikingly apparent. Even the training of this noble creature has been no disservice to human intellect. What shall we say of the sagacity and faithfulness of the dog, which only cease with his life, and which have been so great a source of pleasure and profit? How numerous the animals which assist us with their strength, or enable us to resist the inclemency of the atmosphere? The universality of the cow and her copious supply of milk, shew that extra uses were designed for this delicious fluid. How remarkable that contingent states of the earth's surface should be provided for? Without the camel, its yielding foot and powers of abstinence, the sandy desert would remain untrod. Can we doubt that the quill which bears the bird aloft, and the marshy reed, had not a prospective reference to the art of writing? Means must exist with a view to their eventual application; and no one has yet summed up the various purposes which the different parts are destined to accomplish in the great circle of creation.

We cannot doubt that animals are instrumental in the progress of humanity. We witness their unconscious concurrence on every side, in the furtherance of purposes beyond their powers to fathom, and with an efficiency, unattainable by any effort of their will. Though capable of im-

provement, there is a limit, beyond which the most sagacious cannot pass. A dog, or an ape, enjoys ■ fire, but neither brings fuel of its own accord. Some species are more tractable than others; it seems impossible for instance, to induce a cat to do that which is performed by a dog. Their capacity appears to be in the ratio of the acts necessary for their preservation, and of the services which their organization enables them to render to man. The qualities of the dog would be out of place in the horse. It would be useless to render the cat as sagacious as the elephant; while the physical powers of the one, would be out of keeping with the limited endowments of the other.

The perfections of animals afford perpetual scope for reflection and improvement. We can gaze, with unsated admiration, on the fleet hound, the graceful colt, the frolicksome kitten, the soaring eagle, the far-seeing hawk, the majestic elephant, the brilliant peacock, the gentle fawn, the strutting cock and the stately war-horse. Every individual of the vast host of animated creation, whether bird, beast, fish, or insect, displays qualities fitted with unerring precision, to its wants. It fills us with amazement, to discover such a variety of adaptation to the external world and to ourselves, and to find that creatures so limited, should be able to maintain their place amidst a scene of such conflicting interests. Instructive as the spectacle is however, it becomes still more so, when we reflect,

that the Deity has thus arranged it; that it is He who has adjusted the different parts to each other, and to the whole, and that to Him they owe their order, their utility, and their existence. Most thinking minds have speculated on what they should feel, were they permitted to witness the scenes of other worlds; yet how many pass through life without being once awakened to a perception of the vast expanse, the magnificence and the variety of that in which they dwell?

CHAPTER VII.

ON THE INVARIABLE ORDER OF SENSATION.

It was formerly a general persuasion, that there were some who could controul the perceptions of the senses, inflict pleasure or pain, and produce illusions at variance with ordinary phenomena. Such were styled necromancers and sorcerers, names that could have no meaning in a civilized community. They were supposed to command the elements, and to produce changes, to an extent, and by means, impracticable to the rest of the species. The consequences must have been harrowing, when men and women believed that the affections of their partners could be spirited away; that enmity could blast their health, or wither their frames, and that ill fortune

and death, without any infringement of their own, awaited them at the command of others. It is only recently, that the human mind has been able to free itself from this incubus, and that blood has ceased to be shed by the judges and legislators who laboured under it. Hundreds of thousands have been sacrificed, and by a peculiar fatality, in those parts of the world deemed most enlightened. These things are dreadful in the aggregate, but horrible when we come to picture the victim in the hands of the executioner, writhing in the anguish of strangulation, or undergoing the torments of the stake. It is harrowing to peruse the record of the atrocities, the torture and the bloodshed which have taken place; and we cannot do so, without blessing the better times in which we live. The village indeed, is still haunted with ghostly rumours, but ere a few centuries elapse, these superstitions will have expired for ever. This change can only become universal by a knowledge of the fact, that our fellow-creatures can have no means of influencing us, save through the ordinary channels of sensation.

The laws by which the physical world is regulated, are adequate to the well-being of mankind; for it will not be denied that the Deity is able so to govern it, as to render the incessant re-construction of these laws unnecessary. To assert that he could not, would be to place limits to the exercise of his power. His foresight includes every contingency, and the most distant events are as minutely regulated as those which are near

at hand. Some may ask—why not save the drowning mariner, or raise a useful member of society from the languor of mortal disease? To this it may be replied—why should there be death? All must eventually die, and this by the operation of laws which none can evade—laws, disobedience to which, is pain and suffering, and compliance, happiness and well-being. Multitudes filling the different relations of life, and possessed of all the virtues of humanity, yearly perish; the patriot, the man of science, the philosopher and the virtuous parent—not less than the affectionate husband, the tender wife, and the obedient child. Were the laws of nature, which are but another name for the will of God, subject to suspension, there would be a diminution of the zeal with which we cultivate a knowledge of them, and a cessation of our confidence in their invariable efficacy. As it is, the necessity under which we have been placed of regulating our conduct by them, leaves us no alternative but the elevation of knowledge or the degradation of ignorance. The determinations of the Deity must doubtless, be better than any substitute proposed by man; and we can hardly avoid concluding that the government of the universe by unalterable, because perfect laws, is most in accordance with the views which we are able to frame, of superior goodness and power.

CHAPTER VIII.

ON THE ORGANIZATION OF MAN AND BRUTES.

1. THE organization of animals is wonderful; the lowest in the scale even, are in some respects not less worthy of admiration than the highest. One naturalist has written a copious treatise on the structure of a single caterpillar, but without exhausting the subject: nor is there perhaps, any insect that would not afford equal scope for expatiation. Yet there are more than a hundred thousand species; but this number, or indeed any number of volumes, would be inadequate to describe them. The human frame however, as the instrument of superior moral and intellectual development, is more elaborate, and endowed with adaptations more numerous, than that of any other creature. Yet not being intended for lasting duration, its parts are made up of temporary appropriations from surrounding materials, the connexion of which, would perhaps be apparent to a being a little superior to man, and unfettered by his limited vision and immutable associations.

I. To an ordinary observer, the organization in one sense, presents a greater unity of composition than to an anatomist, inasmuch as the latter is apt to dwell on the separate intention of the different divisions. These comprise the organs

of nutrition, reproduction and relation, of which the first two are subservient to the last. Those of nutrition, are for the prehension and elimination of food, and as the others are dependent on them, may be seen in full integrity even after decrepitude has set in. Nature employs all her resources in their construction, and the necessity under which we labour of eating and drinking, is at once unceasing and imperious. The preservation of the species was her next concern, and it has been secured by an apparatus of means, only inferior in energy and amount to the preceding. Organs of relation, or the senses, muscles, oral apparatus and nerves, are superior to the rest, inasmuch as they convey intelligence to and from the mind, and place us in any desired position with regard to outward objects. The muscles constitute the larger portion of our bodies—a circumstance not remarkable, seeing the multiplicity of motions which by means of their innumerable diversified contractions, they enable us to perform. Their varied and surprising arrangement conduces to symmetry and strength; the latter however, being less an object than beauty and grace. Muscles are the depositories of animal heat; they protect and retain vital parts; they also serve as vehicles for nerves and blood-vessels, and constitute with the bones, the mechanism of the frame. The organs of speech are partly muscular and partly otherwise: the resonance of air in the windpipe produces voice, and further modified by tongue, lips, teeth

and palate—speech. Modulation and tone result in part, from muscular contraction and expansion at the chink of the glottis. Time and use have led to the same diversity in the application of these organs, as with regard to those of locomotion and prehension. Speech is the result of reason, since organization alone, would not suffice to give rise to it. Birds may be taught to speak indeed, but the little they say, is destitute of meaning. This superlative gift enables man to affix names to thought and feeling, to register them in his memory, and to reciprocate them with his fellows—a contrivance worthy of Almighty power, and one without which we should be truly destitute. Some languages are closely allied, while between others there is little affinity. A small number of monosyllables composes them all. This circumstance contributes largely to their acquirement; for were there as many sounds as words in each, the intercourse of nations in so far, would be impracticable. Even the Chinese characters are resolvable into a few primary elements.

II. The organs of which I have spoken, derive their energy from the nerves, which in their turn, are supported by the organs of nutrition. Upon the integrity of the brain, nerves and spinal marrow, all the functions and life itself, depend. For if the communication be interrupted, or if the nerves cease to act, partial, if not total loss of function, ensues. As to what this nervous energy consists in, we do not know: like gravity or electricity, it is a name for certain ultimate

phenomena. Some nerves regulate muscular motion; others are the medium of sensation in general, while many serve specific purposes. The action of the heart, diaphragm, intercostal and intestinal muscles is for the most part, involuntary. Its continuance being essential to life, could not be wholly left to our uncertain attention. The manner in which the nerves act, as well as the functions of many of them, are unknown.

2. So long as two views obtain on the origin of thought, the subject on which I now enter, will be one of importance. The brain, nerves and spinal marrow have no uses save those already particularized, or others analogous. It is an old supposition that the brain was the organ of mind, and that mental faculties and the functions of the brain, were convertible terms. That to think, to remember, to anticipate, to love and to hate, were as truly cerebral acts, as vision was an act of the eye, hearing, one of the ear, and the secretion of bile one of the liver. More recently, a former view has been revived, and individual portions of the brain are referred to, as the special organs of the different faculties. Yet, if the brain be not the mind, nor its functions those of mind, neither can the functions of its parts be identified with the several mental faculties. The divisions of Gall, and the uses which he has assigned to them, in so far as they refer to alleged organs of thought, are equally imaginary.

It is sometimes urged, that if the brain be not

the mind nor the organ of mind, how does it happen that we habitually refer the one to the other. This however, is a case of association, the head being the receptacle of the leading organs of sense. Were these situated elsewhere, the mind would be referred to the altered locality. It is also asked, if the brain be not identical with the mind, how it is, that injuries of this organ lessen or destroy intelligence. The soul, such objectors say, grows with the body, becomes diseased with the body, and with the body decays and dies. It is however, evident, that as the action of the senses from birth, stores the mind with knowledge, so disease, by the decay and diminution of organic energy, must not only limit or do away with the acquisition of knowledge, but independent of moral causes, suspend or impede the outward manifestations of the mind itself. The nature of those states, which are called delirium, dotage, stupor and insanity, we do not know; but are they to be explained by calling the brain mind? It is said to be absurd to ascribe insanity to an immaterial substance; but where is the analogy between insanity and an organic or functional disease? The mind is liable to many hallucinations and diseased impressions, the explanation of which, must ever remain beyond the reach of our faculties, but it does not therefore follow that the mind is material. It seems incongruous to identify brain with a knowledge of German or Greek, as a certain hypothesis compels us to do. There are instances of persons losing the

remembrance of one or more languages, sometimes after disease in the head, and sometimes not. Occasionally, the language most recently acquired is forgotten, while that first learned and long disused, is recalled; but are these to be explained by materialism? Gall and others refer the faculty of language to an artificial segment of the brain, one in each hemisphere, and assert that our knowledge and capability of acquiring language, diminish commensurately with the derangement of the organ in question; but there is no such specific faculty, inasmuch as the whole mind acts, and no such organ. But granting the supposition for a moment, how does it happen—the organ being injured, that one language only, is lost: why not all? Does the larger organ comprise organs for every language; for the seven or eight hundred that are spoken; for those that are lost, and for those that remain to be formed? It is needless to comment upon the difficulties into which materialists plunge themselves, by making the organ, the faculty and the acquirement, one and the same thing.

CHAPTER IX.

ON ORGANIC CAUSATION.

1. **PHYSIOLOGY**, strictly speaking, embraces all the laws of nature, though usually confined to the investigation of those which regulate the processes of life. It is a subject of vast interest, as revealing the wonderful economy of our organization. Much of this however, is inaccessible, and ever must remain so; yet our faculties are able to appreciate all that is necessary to our well-being, and more than able, to demonstrate the power, the wisdom and the goodness of the Creator. What we know, has resulted from the labour of a long series of inquirers, who had to contend with apathy, ignorance and neglect. With existing facilities, a child—were children so taught, might gain information on subjects—the circulation of the blood for example, that required all the intellect of a Harvey or a Servetus to throw light upon.

I. The laws of nature are invariable and imperturbable. They are the source of order and regularity. Without them, there would neither be summer nor winter, plant nor animal; the earth would cease to revolve in its orbit, or whirl on its axis. Every form of creation is equally under their dominion; the sea and air, not less

than the vast orbs of heaven. In the consideration of these laws, our attention is peculiarly attracted by the invariability of their recurrence; thus, day and night, summer and winter, youth and age, succeed each other with unswerving precision. The revolutions of some phenomena indeed, include periods so vast, as to be registered with difficulty, yet the course of all that are of importance to our well-being, is sufficiently observable. Any uncertainty in their recurrence or in the order of succession, would lead to endless confusion, misery and dread; while their suspension would be the signal of death to all. It is not therefore just to blame their operation in some cases, when their general tendency is beneficial. The devastation arising from fire is only conformable to laws, of which the observance is productive of good, and the interruption, of intolerable evil. When a vessel founders, we have oftener to reproach our neglect, than the winds and waves. The same results cannot accrue from inattention, as from caution and forecast. A gale indeed, will sometimes beat the tempest-driven ship to pieces on the strand, and drown the crew; but we cannot always have the wind off shore. The causes which produce the breeze also occasion the hurricane; and were the weather ever moderate, our ships would be weaker and perhaps not less exposed to destruction than before. Strength enough has been given to the stubborn oak to resist the storm; while the energy and skill which the latter calls into being, more

than counterbalance the injury of which it is the source. The husbandman at one time wishes for dry weather, and at another for rain, but it is his duty to accommodate himself to the vicissitudes of the seasons. Events cannot always be squared so as to suit individual interests. Rather let us be persuaded that the phenomena of nature are best on the whole, and that it is our part to anticipate them, and abide by them as we are able, without desiring that which cannot be.

II. It is our duty to avert disease by attending to the laws of our organization: if these be violated, we cannot calculate on the continuance of health. Some of the maladies of childhood indeed, though they may be mitigated, it seems impossible to prevent; but we have it in our power to controul, if not to annihilate those of ordinary occurrence. The latter develop our social virtues and intellectual energies, while the former strengthen parental love. Mankind inveigh against disease, but if the laws whose infringement is productive of it, were set aside, our race would perish, since they are precisely those, by whose observance we secure health, strength and length of life. Pain and disease are the monitors which guard the interests of our organization. Were the former not to accompany our neglect, or the aggressions of others, destruction would be comparatively frequent; we should perish without being aware of it, and the purposes of existence would cease to be accomplished. The symptoms of disease are warnings given to prevent fatal organic

change: thus the sufferings induced by wet, cold, hunger, over-exertion and intemperance, tend to secure life from the further operation of agents incompatible with its continuance. Instinct provides for the inferior animals; when domesticated indeed, they come within the range of artificial relief. As to ourselves, the Deity is merciful and good. When disease becomes inveterate, or when it has not been early arrested, the pain and incapacity which attend it, are diminished. These however, still mark its progress, to incite us to its removal; yet even when recovery becomes impossible, they may be still further lessened. That pain should occur under circumstances in which it can prove of no immediate utility, is explained by the necessity of our organization, which does not permit advantages to be secured without the contingency of evil. Disease and pain on the whole, are sources of good, and the instances wherein they are not directly so, but strengthen the general rule. When indeed, they have gone their utmost length, and when their longer continuance would be but an aggravation of misery, life is cut short by that kind Power which wills the existence of no useless suffering.

2. The invariable succession of the phenomena which surround us, is evident to every one who observes with attention, and who reflects on what he sees. It is equally apparent in all the divisions of nature: in the organic, no less than in the inorganic world; in the vegetable, no less

than in the animal kingdoms; in the human mind, no less than in the human frame. Some assert the series of cause and effect to arise from an inscrutable origin, and to tend to a no less inscrutable end; one change necessarily leading to another, in perpetual succession. Others affirm that the phenomena of nature, however connected, have their beginning in the wisdom of God; that their continuance depends upon him; and that they are directed to beneficial and determinate ends. It is difficult for those who hold the latter doctrine on rational grounds, to conceive how any one could maintain the former; the circumstance however, has led to the advocacy of truth with so much the more energy and determination. Temporary error seems an ingredient in the progress of moral discovery, and can hardly be cleared away without contrast and collision. The votaries of opposing doctrines wage the war of opinion with varying success, and must continue to do so, till truth gains her gentle and lasting ascendancy. She reigns without force, and claims no instruments save persuasion and conviction: every one however, should seek her for himself, nor rest satisfied with the nullity of a blind belief.

I. How far in the order of succession, events are contingent, it is impossible to know. When one set of phenomena are continually observed to precede another, it is usual to style the one, cause; and the other, effect. We can demonstrate nothing on the subject of causation inde-

pendent of reasoning and experience; it is certain however, so far as the evidence of these extends, that a moral connexion links the phenomena of the universe; that they have their origin in the Deity, and that he has determined their course and the objects which they are to fulfil. We employ the term, physical causation, when we would speak of the succession and invariability of the laws of matter, without any reference to the immediate nature of that causation, which we cannot know. The providence of the Deity, the incessant dependence of all things on his power, and the impossibility of a single occurrence without his permission and ordinance, have been admirably set forth by Nieuwentyt, Derham, Ray, Boyle, Swammerdam, Paley and many others. It is a subject upon which the wise and good of all ages have been fond of expatiating, and thus must ever be, so long as the world endures. How incongruous is the doctrine which affirms the self-production of the changes which we see going on around us, and by which means and end, cause and effect, are equally confounded together? To him who has intelligence and a grateful heart, the moral evidence which all creation displays, demonstrates in terms the most conclusive, the most convincing, that heaven and earth are made and ruled by the Deity; while it overwhelms, irrecoverably and for ever, the sad doctrine which would deprive us of God, providence and futurity.

3. With the final causes of our organization

we are acquainted, but as to the efficient, we are ignorant. We are aware of no links between the phenomena which surround us, short of the will of the Creator. Our bodies, which, in one sense, are outward objects, form no exception, since of the springs of organization we know nothing. If we say that the contraction of the heart causes the circulation of the blood, we have to inquire what gives rise to the former. We reply, the advent of the fluid just named, and thus we reason in a circle. The slightest impulse of the will causes muscles to act, of which perchance, we know not the existence or the name; yet quick as thought, the desired motion is performed. Occurrences the most wonderful, take place with such regularity, that we cease to think them remarkable. The study of efficient causes has been a perpetual barrier to the progress of the mind, and ever will remain so, until men shall cease their attempts to pass beyond the boundaries of reason and experience. Scope enough has been given for the business of life, and any further insight into the nature of things, as it could only prove a source of useless, and perhaps injurious distraction, has been withheld.

CHAPTER X.

ON THE ORGANIC LAWS AND THE NECESSITY OF
OBEYING THEM.

1. As we have the inclination or the means to observe the laws of our organization, so will be our health and well-being. Many inherit constitutions so defective, that no ordinary care serves to exempt them from disease; yet some even among this class, enjoy better health than those for whom nature has done more. The occupations, habits and cares of mankind are often highly injurious, while too many are destitute of the information and mental energy, that would enable them to struggle successfully against the deteriorating influences which surround them. The truth of what is here stated, appears from the fact, that the great majority perish at an early age, and that the average duration of human life does not extend beyond eight and twenty years. Nature could never design the premature destruction of so large a portion of our species. May we not then be permitted to believe, that it arises from an aggression of her laws, and that it would be averted by returning to that just obedience which she only requires for our good? The exertions of individuals alone, are inadequate to lead to so desirable a result. Whole communi-

ties must associate to secure it; commerce and manufactures must alter their regulations, while knowledge must be universally disseminated. It is not desirable, were it possible, that men should live for ever; but it is highly so, that no one should be cut off before the natural term of his career, and that while all enjoyed its advantages, each should perform his share of the duties of life.

2. The acts of our organization acquire with time, a singular facility of performance. Our gestures, language, tones and general habits, though gained with difficulty, are repeated with ease. The drunkard seems often to lose the power with the inclination, to discontinue his vice; the rustic is unable to throw off his clownishness, while the orator and the musician cannot cease the display of their ordinary peculiarities. Bad habits it is true, become inveterate, and with whatever difficulty they were contracted, are eventually attended with none. This is in conformity with the general law, by which a great good is secured at the expense of a small evil. We would be desirous that every link were forged with the same difficulty as the first, but this could not be done without altering the constitution of our nature, and forfeiting the advantages which accrue from it.

I. We are so formed, that we cannot indulge in extremes with impunity. This is equally the case, whether we turn to the side of over rigid abstinence or to that of intemperance. The structure of society debars many, not only from

the comforts, but the luxuries of life, while to others, it permits indulgence in every superfluity. Undue repetition of any gratification, leads to a diminution of its intensity, and even to pain, while excess, exhausts not only the functions immediately implicated, but the whole organic fabric. Thus, the bodily strength and capabilities of a debauchee, rarely equal those of other men. The palate of the epicure acquires a kind of artificial discernment as to the mixtures which it encounters. Our food however, undergoes but few changes, and the ingenuity displayed in disguising it, is wholly thrown away. The peasant boy who earns his simple fare by laborious exercise in the open air, enjoys it with a relish which the refinements of cookery are not made to yield. Whilst we avoid excess however, let us shun a useless and pernicious asceticism—useless, because it promotes no moral or physical good, and pernicious, because it incapacitates the body, and indirectly the mind, from realizing the energies of our nature.

II. The advantages of exercise are very great, especially if taken in the open air. In the latter case, the blood is purified; the secretions and excretions are stimulated; the muscular mass is invigorated; the appetite is improved, and the entire frame is refreshed and renewed. Independent of what is done out of doors, handicrafts and gymnastics afford useful occupation within. It is not requisite to make young people athletes, but it is desirable that they should enjoy the vigour

incident to their age. The practices of some schools—those for females in particular, and the aspirations of anxious parents, are calculated to produce imbecility and disease, rather than mental proficiency and bodily health. A kind of ignominy, not less absurd than injurious, has been cast upon labour. Most rich men would be ashamed to drive the wholesome plough or ply the axe, yet nature did not give muscles to languish in inaction. Labour, both intellectual and physical, should be undergone by all who would secure a sound mind in a sound body, independent of the irrational trammels of society. The very poor however, have no choice; unremitting toil is their portion: hence, one cause among others, for their inferior moral condition. The pleasures arising from sufficient, yet not excessive exertion, are very great; there is a glow, a vigour and a cheerfulness, that redound not less to the well-being of the moral, than to that of the physical man.

III. Excesses of sex at all periods, but particularly in youth, are productive of the worst results. Independent of moral degradation, they lead to premature exhaustion and decay. Nothing tends so much to barrenness, or the production of an unhealthy rickety offspring, as the absence of chastity. The habits of society rather incline to indulgences of sense. Marriage is forbidden unless to those who are able to continue their accustomed comforts, thus stifling by a questionable morality, the purest source of human happiness.

It is a grievous error that would render marriage less frequent; the alleged advantages are rarely realized, while it is certain that unchastity is increased. The public opinion must be unsound, that would promote a searing institution to the prejudice of the marriage tie. Assuredly, the general prevalence of celibacy, falsely so styled, is in so far, incompatible with purity. Can we justly call that prudence, in him who refrains from marriage, till he can support an expensive establishment, when the omission is secured by another's misery? These wretched principles have kept thousands apart, who by marriage might have promoted each other's happiness. It would doubtless, be most unwarrantable to enter into this sacred contract, without the means of support; but who that is possessed of a sound mind and a healthy organization, could not procure them by honest industry? The earth affords a boundless range for human increase—tracts where the joys of independence and of married life may be secured, without incurring the unnatural and criminal union, of celibacy and prostitution. In fine, chastity is essential to the maintenance of happiness, while its absence is productive of moral, no less than of physical misery and impurity. It is the duty of those to whom marriage is impracticable, to maintain this virtue by the force of temperance and moral restraint; but I would gainsay, by the test both of reason and feeling, those doctrines that would enforce its nominal observance, by the sacrifice

of such a countless mass of human well-being. Chastity must be seated in the heart and mind, without which, outward observances alone, are insufficient.

IV. Cleanliness, if not a virtue, is at any rate the promoter of virtue; and we cannot well conceive its absence consistently with the maintenance of the latter. The baths and ablutions of various nations, bespeak the general conviction on the subject, founded indeed, on the wants of our organization. In some countries, cleanliness has been the object of an almost fanatical observance—the end being made subservient to the means; but it is obvious, this extreme apart, that it must equally redound to health and moral purity.

V. Our physical habitudes enhance or aggravate each other. Air, exercise, temperance and early rising, promote the appetite and digestion, while they secure the well-being of the great instrument which supplies our physical wants, retains external nature in subjection, and is the common agent of our moral and intellectual purposes. An unhealthy individual, while he is apt to entail disease and premature destruction on his offspring, is in so far, unable to serve society or himself. The unchaste, the luxurious, the indolent and the unclean, disqualify their moral nature for the advance of which it is capable. How is it possible for such, to be actuated by the superior energies of an intellectual being; to become independent, temperate and self-denying; just to themselves and to others? There are gradations

however, since it is not a necessary consequence that a man with some vices, should have no virtues. Of two evils, it is better that an individual should have some defects and many excellencies, than that he should be bound up and frozen, by a heartless and icy indifference to all interests, human and divine. As the improvement of the moral and intellectual man, is the great end of our mortal existence, it follows, that all corporeal pleasures and pursuits, beyond what are necessary to keep our organs in health and vigour as instruments, are to be looked upon as secondary and inferior, while they should be so ordered as not to impede by their corrupting influence, the interests of our better nature.

VI. Correct ideas and cheerful virtuous feelings, ought ever to be associated with the duties of which the exigencies of our being demand the performance. This is peculiarly desirable with regard to children, since impressions made upon them, exert an enormous influence on their after life. The artisan, the labourer, the soldier in the defence of his country, and the mariner on the stormy sea, should all, as a matter of primary importance, endeavour to connect pleasant thoughts with the toils and the dangers, which they are respectively called on to encounter. Such have a right to feel, that while they are earning an honourable subsistence, they are at the same time performing their parts as virtuous members of society. It is incumbent on those to whom the charge of bringing up youth to such occupations

devolves, that they should not only avoid useless severity, but that they should render joyous and happy, so far as in them lies, the brief period that precedes the entrance upon the arduous career of life. Similar observations apply to all who are concerned in promoting the comfort of masses of men; to naval and military commanders; to tradesmen, masters of manufactories and others; since by so doing, they will lighten numerous privations, advance the well-being of those committed to their care, and kindle the flames of gratitude in many a happy heart. It fortunately happens however, that the reward of industry is not solely intrusted to accident or caprice—for labour brings its own reward. Tired and sated with luxury, its votaries will often court the gratifications that fall to the lot of the industrious; thus yielding an unconscious tribute to the supremacy of nature.

CHAPTER XI.

ON THE INFLUENCE OF CIRCUMSTANCES ON HUMAN ORGANIZATION.

1. IN conformity with the fiat of the Creator, dissolution, sooner or later awaits us. It is desirable however, to know what accelerates and what retards this period, as well as what things

are capable of modifying the organization between birth and the grave. These indeed, are not a few. According to the conditions to which our physical constitution is subjected, there will be health or disease, strength or weakness; early death or advanced age; and to a certain extent, even mental sanity or decay. The habits of parents, their health, age and employments, as well as the peculiarities of their organization, exert an extensive influence over their offspring. The children of the aged, other circumstances alike, are less robust than those of persons earlier in life. Intemperance, over-exertion of mind and body, as well as violent passions, prejudice the descendants of those who are addicted to them. The children of parents who inhabit close and filthy dwellings, and whose employments are deteriorating, must be defective accordingly. Gout, scrofula, insanity, rickets, consumption, or a disposition to them, are often hereditary. When both parents are unhealthy, a sound offspring cannot follow. The union of many unfavourable circumstances leads to corresponding results. Correct living will do much to modify, and irregularity to aggravate, the consequences of a faulty organization. Thus, many enjoy tolerable health, in whom latent disease awaits but an opportunity to develop itself. Multitudes perish during the first few years of life. In some cases, the mortality is owing to a defective organization; in others, to the unfavourable position into which the subjects are cast. Many bring the germs of

fatal disease into the world with them, while others cease to exist at birth, or at varying periods of their uterine career. A proclivity to disease may be gradually destroyed by successive marriages: by the converse of this process, it is obvious that other results will follow. The disposition to a malady may be so slight, as not to be easily generated, or so strong, as to require no concurring aid. Diseases styled hereditary, must have other sources, or we arrive at the absurd conclusion that they originated in the first parents of mankind. It is obvious that nature sets up different processes for the reintegration of our physical well-being: when these fail, the feeble and degenerate, make way for the strong and energetic. Thus, disease wears itself out by the restoration of the parties affected, or their removal by death; precautions without which, the propagation of organic evil and progressive degradation, would be inevitable.

I. Much depends on the bodily training of children, and on the proper regulation of air, exercise, food and clothing. Like plants, they require the heat and light of the sun, otherwise, they languish and deteriorate. Inadequate nourishment, foul air, want of exercise, deficient warmth and clothing, along with depressing moral influences, lead to scrofula, rickets, mesenteric and pulmonary consumption, as well as other results not less disastrous. The nutriment of children at the breast, is affected by the poverty of the parent; by sorrow, violent passions and

excess. There is no substitute for a mother's milk or a mother's care, and children brought up by hand, are apt to perish even under the parent's eye. In foundling hospitals, the mortality is prodigious. Any one who visits the institutions in which poor deserted children are maintained, will be struck with the cheerless aspect which they present. The happy relations of domestic life, and above all, that of mother and child, are sadly absent. Undue restraint proves highly detrimental. When habits of repletion and indolence are fostered, they act injuriously on the development of the frame; while excessive or premature exertion stunts the growth, and leads to imbecility and disease, if not to early death. Children are yearly destroyed by the improper exhibition of drugs. The infliction of bodily injury is one of so barbarous a nature, that it is difficult to believe that any could be guilty of it. The laws do not permit an adult to be assaulted with impunity, and why a child? Young people are often mercilessly beaten by cruel or passionate teachers, so that independent of the production of misery and disease, the temper is broken and destroyed for ever. Education, for various reasons, should not be wholly committed to public schools: the most zealous teachers cannot well equal the care and attention of enlightened parents. Domestic affections are cut off, while the influence of improper companionship is increased. It would be desirable if men of cultivated minds and feelings, could be more generally induced by

increased consideration, to take charge of schools. Such would best supply the parent's place, and neutralize the disadvantages contingent on public instruction.

II. Numerous agents modify the organic fabric: the most prominent, are heat, cold and moisture, with their contraries. Poor or insufficient food, along with over-exertion, break down the strength, and render those subject to them, squalid and diminutive, as well as hinder the development of feeling and intellect. The effects of the same climate, vary with the station and the exposure of the individual. Injurious results are subdued with regard to those who can choose the amount of their labour, and whose frames are strengthened by nutritive food, warm clothing and comfortable habitations. The judicious application of the means within our reach, go far to obviate the agency of climate. It is owing to this, that the rich in all countries, are less liable to pestilential, as well as to most other maladies. The privileged classes indeed, are everywhere among the handsomest and best formed, which results would be much more frequently the case, did early and suitable marriages, as well as a more rational mode of living, prevail among them. A kind of leprosy, produced by hard work and exposure, is common in some parts of Italy; and a malady yet more wretched, since both body and mind are overwhelmed by it, exists among the inhabitants of alpine vallies. Warm climates hasten the approach of manhood, and consequently, that of

age: girls become women sooner, and sooner lose the attractions of youth. In temperate regions the greater economy of nature, leads to increased exertions, and to a proportionate influence on the organization. The position of the poor in all countries, by depriving them of various necessities, as well as of adequate instruction, renders them more subject to injury and disease. This is the plague-spot—the moral evil of our race. A consummation so unhappy, by which the majority are deprived of the advantages of life, might assuredly be obviated by the better diffusion of knowledge, and by institutions whereby the good of the whole might be secured, without prejudice to any.

Climate is a name for the heat, the cold and the moisture of a given locality. The nature of the soil, the alternations of the seasons, the supply of water and the temperature, lead to customs which modify the condition of the inhabitants. In some countries, excessive heat or cold, suspends vegetation for a portion of the year; while in others, the emanations from animal and vegetable remains, are inimical to human life. Though Europeans have colonized the coasts of central Africa, for more than two hundred years, they have been unable to engraft their race on the soil, and were it not for the negroes, these vast regions would remain untrodden by the foot of man. Hybrids indeed survive, but individuals of white descent never. The conditions of function suited to a burning sun, are not adapted to

temperate climates: black men die of phthisis in the country of the whites, and the latter of fever, in the homes of the former. In some countries the inhabitants are supported by the chase, and in others, by corn and vegetables; while in a few, the reliance is on the sea. Were it not for the wide range of sustenance, many districts would be uninhabitable. The difficulties occasioned by the search after food, while they influence the organization, also tend to the culture of the mind. None of these circumstances however, act singly; they are met and modified by many others; so that the mean result is one, in which numerous causes operate.

III. Those important modifications of the functions and organization which we call disease, are produced, partly by climate—partly, by prevailing customs, and partly, by causes unknown. Their influence on the animal economy and on the moral man, whether directly or through the changes which they induce in society, are very great. Our race has ever been liable to epidemics. These carry off the weakly and defective without contaminating the survivors, while the loss is quickly repaired. They are contingent on the state of society, and have ever displayed their violence among the poor, the ill-fed and the wretched. Were such to disappear, epidemics likewise, would vanish. This expectation however, must be qualified with respect to diseases which attack their subjects only once, as small-pox and some others. Tropical fevers also, affect the

most vigorous; but habitude suspends or lessens the liability. Thus, the hand of Providence tempers the evils to which we are exposed, and by cutting off their sources, enables us to make them the means of bettering our condition.

The ordinary causes of fever, are cold, excessive exertion and contagion, but its progress by the latter, is frightfully accelerated, when men's minds and bodies are lowered and weakened, by famine, hopelessness and despair. Some diseases, as leprosy and scurvy, are less frequent than formerly, while others, as the cholera, appear for the first time. Most, are contingent on neglect of the laws of our organization, whether it be owing to ignorance, carelessness, or the dictates of sad necessity. The ravages of consumption, from helpless childhood to decrepit age, are almost incredible. Its assaults however, are most frequent and fatal at that period in which the heart and understanding yield the richest promise of a happy maturity. It is often connected with scrofula, itself of such frequency, as to be styled the evil. Time and a complication of means, would be required to do away with both; among these, a superior physical education, and the due regulation of air, exercise and clothing, the avoidance of undue cold and moisture, late hours, crowded rooms, depressing passions and premature, or excessive exertion of body or mind, would stand prominent. Thus the prodigious sweep of yearly destruction, from causes almost purely artificial, would be mitigated, if not removed.

IV. Besides diseases of the body, the mind is liable to the absence and perversion of its faculties—in a word, to idiocy and insanity. The first of these, arises from the imperfect development of the faculties, and from their sudden or slow suppression; the two however, may run into each other, by insensible gradations. Fatuity is entailed by imperfect cerebral development, which in some way unknown, prevents impressions on the senses from being correctly transmitted to the mind; it may also supervene upon insanity, and even on mental health. In this deplorable condition, the mind has few means, and those imperfect ones, of communicating with the external world, whether to receive or to transmit impressions. There is a blindness worse than that of sense, which nothing can alleviate, save that final change which is to open out new faculties, and other means of perception to the soul.

Between insanity and morbid alterations of the brain, there seems no necessary connexion. It is common to discover them after death, without any preceding mental disturbance, as well as to witness the brains of the insane, without any appreciable lesion. The changes in the organ in question, are of the most variable nature, and it is obvious that no inference can be drawn from those, that are the equal accompaniment of lunacy and other diseases. If indeed, the brain were the mind, and its functions the faculties of the mind, we might arrive at the conclusion that its disease or destruction, was equivalent to insanity in the

one case, and to the cessation of mental existence in the other; but this is an admission which cannot be granted. The organic chain between the mind and outward objects, may be imperfect or perverted, hence fatuity or insanity; this however, does not prove the identity of organization and mind, but merely the subserviency of the one to the other. Thus, disease whether acute or chronic, by deranging the connexion, may induce an irregular display of the phenomena of intellect; but there are cases, as in the insanity or idiocy produced by painful intelligence, in which we do not recognize corporeal change. To say that the functions of the brain are those of the mind, and that they are suspended or destroyed, is to take for granted that which has to be proved.

2. Effects arise from numerous causes, and lead in their turn, to numerous results. The numbers, wealth, enterprise and intelligence of a community, influence government, and conversely. Individuals may do much, but governments by a single act—by the facilities or the obstacles which they interpose with respect to knowledge and liberty, can alter the relations of a whole people. Their power for working good and evil never ceases, and is almost commensurate with that of nature herself. In Turkey, blessed as it is with a fruitful soil and genial climate, the exactions of rulers leave the people miserable. The French peasantry anterior to the revolution, in order to support nature, were accustomed it is said, to secrete a portion of the

produce of their farms in caves under ground. Owing to insufficient employment, absenteeism, the imperfect circulation of capital, the low state of education, and the want of a provision for the poor, a considerable section of the British empire exhibits a state of destitution which it would not be easy to parallel. It devolves upon governments, were they adequately to discharge the trust, to secure a good education for the working classes, to attend to the interests of productive industry, and to elevate the condition of the poor.

I. Some occupations retard the development, or distort the structure of the human frame, while others, induce disease and premature decay. When children are sent to employments too laborious or too unintermitting for their tender years; before their joints are knit, or their bones and muscles are developed; confined perhaps, in a close and tainted atmosphere, and debarred from the instruction, relaxation and enjoyment required at their age, how can we expect that their physical conformation or their moral purity should remain unaltered? They become pale, rickety, distorted and thin; lose the grace and symmetry of youth, and at the same time, imbibe the seeds of disease and decay. Should they grow up, they do not attain the vigour or health of manhood, while their offspring are still more enfeebled than themselves. The population of manufacturing towns and districts has visibly degenerated. Unwholesome employment, foul air, deficient or vitiated nutriment and debauchery,

lay the foundation of various and destructive maladies. Pin-making, dry-grinding, stone-cutting, and the like, too often induce such, with fatal certainty. An occupation, in itself not positively unwholesome, becomes so, when persevered in to the exclusion of exercise and recreation. Tailors, weavers, milliners and shop-keepers, are often over-tasked, and their hours of rest sadly encroached on. Every one should have a little time to devote to the society of his family and friends, to the preservation of his health, and to the cultivation and enlargement of his moral and intellectual nature. The life of man is sacrificed to the unrelenting spirit of gain, yet the services which human beings owe to each other, need never prove the source of misery or oppression. Moderate exertion is advantageous, but excessive toil is not less morally, than physically injurious. Thus, the well-being of multitudes is done away with, while the life-springs of existence are tainted at their source.

II. Physical depravation is the result of continued war, inasmuch as the most robust are chosen to carry it on. This would be partly obviated, were soldiers permitted to marry; but the term of service is unlimited, or if the soldier be restored to his home, it is with maimed limbs and a ruined constitution. Such a state of things precludes marriage, and renders those childless, who under happier arrangements, might have been the parents of a healthy offspring. As the sexes by a wonderful provision, are born nearly equal,

it follows that for every unmarried man, there must be an unmarried woman; so that the naval and military force of a country, cuts off nearly twice the number from parentage. The existence of soldier-craft by land or sea, adds to that unhappy class, doomed by their position to moral perdition, barrenness and disease. Many belonging to it, are persons of superior attractions, and in so far, an indirect source of physical degeneration. Under other circumstances, such women would enjoy a vigorous and healthy offspring; as it is, they are childless.

III. Emigration, while it gives free scope to human increase, diffuses science and art with all their contingent advantages. We are so restricted, that the existing population is no criterion of the capabilities of the soil; but we are not confined to domestic resources. Regions yielding a prodigious outlet, lie open to us. New Holland alone, were the world's inhabitants congregated in it, would not be more thickly peopled than are some parts of Europe at present; yet the latter, are far from having arrived at their maximum. A circumstance like this, is well calculated to enlarge our conceptions as to the capacity of the globe, and to fill us with deep regret, that defective arrangements should condemn so many to needless poverty. The time may perhaps arrive, when the life-supporting earth shall be tilled to the utmost; but the necessity which may then arise, to limit human increase, regards our successors alone. There is no existing tendency, so

far as nature is concerned, in population to surpass the means of subsistence: artificial checks are the only ones. Hence, we must refer to ignorance and mismanagement, the misery and want so erroneously ascribed to another source, in equal opposition to the dictates of the heart and understanding. The increase of our species is a blessing. It calls into being creatures gifted with boundless capabilities, and destined to immortality. It is a duty to avail ourselves of the bounty of our Maker; to improve our faculties to the utmost, and to exult in the extension of our race over the surface of the soil, with whatever is good and great in humanity.

Without the impetus derived from emigration, we may well doubt whether science and civilization could have attained their present eminence. Colonists among the ancients were doomed to few of the evils of exile; they went encircled by friends and relatives, carrying with them the appliances of knowledge and civilization, and tolerably secure of the enjoyments of life. Why forfeit these advantages: why not establish colonies on a liberal scale, with a due adjustment of the sexes and social callings: why not prepare the soil, and human habitations beforehand, and transplant the institutions of civilized society? Penal or ordinary slavery, settlers barbarized by spreading over the soil, with isolated and helplessly dependent establishments, are bad preliminaries to successful colonization. With proper management, nothing need be lost, and men

might change their abode as easily as their dwellings. Above all however, estrangement is to be avoided; for if our vices flow from society, so do our moral and intellectual energies. It is a condition for which we are born, and in which our progress is to be achieved. Man, by himself, is a unit, but associated with his fellows, his powers are multiplied. Science, art, and all the virtues spring up in society, while in solitude, they become extinct. The best form of colonization may be difficult to compass, yet assuredly, it might be made the instrument of enormous, and hitherto ill-realized advantages.

3. The power of man for good and ill is very great; we might wish it otherwise, but the one cannot be without the other. If we are the instruments of greater good than harm, we cannot condemn the arrangement, yet men have been guilty of miserable inflictions on their fellows. Every form of torture that perverted ingenuity could devise, has been employed to rack human sensibilities; death itself, that seeming climax of evil, has been perpetrated, with every accompaniment of physical and moral suffering. The fagot, the halter, the rack, the dungeon, the axe and the chalice, bespeak the one; while persecution, slander, exile, present taunts, and denunciations of future misery, attest the other. How many have been sacrificed to avarice, superstition, envy and revenge, or to the necessities, real or supposed, of justice? Yet man owes kindness to man; and it is not chimerical to hope, that the

time may come, when none shall dare to anticipate the natural period of our dissolution.

I. Superstition has variously degraded the character of our race. In the East, it has led to self-torture and immolation, and in different parts of the earth, to human sacrifices. Countless victims have been destroyed, for the imaginary crimes of witch-craft, heresy and Judaism. In many places, a tribunal was established, for the express purpose of detecting these; while its numerous victims, torn without a moment's warning from the bosom of their families, were cruelly incarcerated, tortured, or burnt. Wars of opinion, in which the conquered received little mercy, were carried on with ruthless violence. Thirty-five thousand, according to Mezeray, of all ages and both sexes, met a cruel death at the massacre of St. Bartholemew. Rites of a highly degrading character at one time prevailed, and even yet, charms are employed to restore lost health, and avert disease. The extent to which superstition has retarded human progress, it is impossible to calculate, as the enlightened have been its uniform victims. All who dissented from the dominant creed, were promiscuously consigned to destruction, as infidels, heretics and atheists; while malice, iniquity and debauchery, too often ran riot under the semblance of religious zeal. Is it not dreadful to think, that age after age, so many of the most virtuous members of the community, should have been successively immolated on the altars of intolerance? Persecution went

to sap the foundations of morality: parents, and their children, brothers, sisters, friends and relatives, were encouraged and commanded by the satellites of the Inquisition to denounce each other—with what success, let the records of that dreadful institution say. Different sectarians were cruelly slaughtered by their merciless brethren; while each, as it became successful, too often retaliated the cruelties of its oppressors. Almost everywhere indeed, the votaries of opposing doctrines treated one another with a barbarity, the recital of which, sickens the heart. The alternative of Mahometanism was conversion or death: a means that succeeded over a great part of the earth, India excepted, where a firmness that bloodshed could not quell, compelled the persecutor to desist. Myriads were sacrificed for imaginary offences; and it is but recently that British statutes have ceased to be disgraced by enactments against them. Juridical murders, on the score of heresy and witch-craft, form a lengthened and an appalling list. It is a crime to persecute a fellow-creature, because his views respecting his Maker differ from our own. As to who is right, and who is wrong, God alone can truly know. We trust that he will be merciful to those who err—and when He is so, shall we poor creatures prove intolerant?

II. The infliction of death is more common in some countries than in others: assuredly, its frequency is a very equivocal evidence of civilization. In all despotic and demoralized states—

wherever knowledge and improvement languish, this extreme penalty will be found most summary and frequent, as well as attended with the most cruel accompaniments. In the East, a messenger with the fatal bowstring, has long been at once the announcement, and the expiation of the displeasure of the sovereign. To treat a political offence, of which the criminality is often a matter of mere convention, with the same severity as murder and other outrages against human nature, is to confound the distinctions of right and wrong. If crimes, which involve the well-being of the community, are only to be arrested by the destruction of the offender, then are capital punishments unavoidable; but if this be not the case, they are at once immoral and unnecessary. The most enlightened and virtuous members of every civilized community are against their perpetration; and it is easy to foresee—thanks to the unanswerable arguments of a Beccaria, a Livingston and a Bentham, that at no distant period, the shedding of human blood will cease to be connected with the judgment-seat. Tuscany for a time, and Russia under the Catherines, proscribed the infliction altogether; while elsewhere, philanthropists have essayed its suppression, with varying success. The inhumanity of the practice is most conspicuous with regard to women. In this country, a year hardly elapses, in which, by a peculiar unhappiness, some are not executed. Whence this necessity—are our women more depraved than elsewhere? The infliction

of capital punishment on a woman—perhaps too, some poor penitent creature, is nothing less than an outrage against the sex and against humanity. Is the bosom whence we draw the life-springs of existence, on which we rest in affliction, and in the communings of affection—is that bosom to be convulsed by the agonies of a violent death? Public executions demoralize the spectators, and render them callous to the shedding of human blood. Independent of the mental anguish and physical tortures of the sufferer, the pain that is inflicted on the better portion of the community, is enormous: the guilty and the unfeeling are indifferent, while the humane and the innocent, are wrung with anguish and commiseration. The disproportion of the punishment to the offence, creates a sympathy for the criminal, anything but favourable to the interests of justice. These things afford us the strongest incentives to search into the causes of crime, and, by diminishing its amount, to lessen the frequency with the necessity, for the harrowing exhibitions of human destruction.

III. War is one of the most copious sources of violent death. It does not always indeed, make men savage and blood-thirsty, inasmuch as the best have often been forced to engage in it; but the ignorant and uninstructed, and such constitute the majority of warfaring men, are almost necessarily rendered so. War is a hideous evil. Whether we survey it in ancient or modern times, under any of its hydra-headed aspects, it is

everywhere the same. North, south, east and west, its brutalizing tendencies remain unaltered. What ravages does not history reveal? The interminable contests of Asiatics and Europeans; of Greeks and Romans; of nations styled civilized, and those acknowledged barbarous, have the one degrading character. Whether in the open field or the walled-in city, bloodshed, misery and desolation are equally conspicuous. It is little in comparison, for a man to die with arms in his hands: he hardly feels the smart. If he strike with the edge of the sword, he is stricken again—the terms are equal. When a town however, is captured; when its defenceless inhabitants—when old men, women and children, are put to death, and when excesses are committed that disgrace humanity, what can we say but that war is the most awful of calamities, and its pursuit the most demoralizing to which mankind are addicted. Thus, for example, when we read of the sacking of Rome—when we hear in imagination, the shrieks of victims undergoing the merciless inflictions of boundless cruelty, avarice and lust—when we see the streets reeking with gore, and strewn with the bodies of the dead and dying—youth, beauty, infancy and age, alike dishonoured and disregarded, our hearts within us, thrill with horror. At Magdeburg, soldiers amused themselves with beheading women, casting children into the flames, and spearing infants at their mothers' breasts, the whole being wound up with public rejoicings and thanksgivings. How frightful were the scenes

at Badajos, and more latterly, at Scio. At Zaragossa, a pestilence broke out during the bombardment, which together with the usual agents of destruction, left the bones of forty thousand persons of every age and sex, in the streets. Such are the horrid particulars, which during every war and every siege, are freshly repeated. Thus, millions upon millions have perished, and the earth has become one vast field of blood. It is dreadful to think that the evil energies of multitudes, should be awakened at the nod of some capricious despot, ruthless fanatic, or unprincipled intriguer. No pen could trace the miseries accruing from the wars that ambition, hatred and religious rancour, have kindled. Who shall recount the hardships of the victims, or the complicated agonies to which this wretched pursuit has led? Could we inspect the battlefield and see the floods of gore, the corpses of the slain and the writhings of the wounded; could we visit the relatives of those who have perished—the lonely parent, the widowed wife and the forsaken child: could we witness the ruined city, the ransacked territory and the desolate home, or enter into the hearts whose peace has been for ever lost and broken, then, should we form some conception of the ravages of war. Happy is it for us, that the voice of reason and humanity, aided by the increasing perfection of the machinery of destruction, promises at no distant period its utter extinction. Yes, the time will come when the hand of man shall no longer be directed against his fellow, and

when the spread of knowledge and the cultivation of the heart, shall unite our race in the bonds of an everlasting peace.

IV. The duel is a practice of modern times. It places the innocent and the guilty upon equal terms. Frivolous motives generally lead to the contest; but even where grievous injuries have preceded it, where lies the propriety of subjecting the sufferer to additional mischief? Duels however, do not answer the purposes assigned to them, since insults may be conveyed with such studied malignity, as to yield no scope for redress. Many accept challenges through the dread of ridicule. Numbers, the most exalted in the possessions of the heart and understanding, have thus been lost to themselves, to their friends, and to society. It must be admitted, that the duel, with every appeal to brute force, is indefensible: the objects of such, will be better realized by the reprobation of society. Instructed public opinion, will be a more efficient agent in repressing and chastising the ordinary results of passion, malignity and brutality, than any other that could be devised.

V. Murder is a crime of so deep a die, that its frequency bespeaks the greatest insecurity, and the lowest condition of morality. It presents shades of guilt however. The man who after experiencing atrocious villany, destroys its author, cannot be put on the level of one who plies the assassin's trade for hire, or who acts under the influence of malice and hate. Murders from po-

litical enmity, or grinding misrule, are of a lighter hue; but every attempt against life and property; every act of brute or personal violence; everything in fine, that diminishes individual security, lowers and degrades our nature.

VI. The self-extinction of life, by sudden violence or continued mortification, has never been placed on a level with murder. Asceticism has long been practised in certain European communities; by Mahometan fakirs and dervishes, and by the motley sects that abound in Hindostan. Strange, that men could hope to propitiate the Deity by torments, or suppose that excellence could accrue from excessive self-denial or secret austerities. Asceticism is far removed from temperance. The latter, is reasonably regarded as a source of moral purity, but pushed to an extreme by the unhappy recluse, the means are converted into the end. In Europe, some clothe themselves in the coarsest garments, scourge their naked flesh, and consume the poorest food. The founders of various sects, interdicted flesh and even fish, to which some added periodical blood-letting. In the East, the victims of ignorance and fanaticism pierce their flesh, retain their limbs in constrained positions till they become powerless, or prostrate themselves beneath the crushing chariot-wheels of frightful idols. It gives one a lively conception of the spirit of asceticism, when we find that it could lead men to seclude themselves in caves and desert solitudes, or perch themselves for years, on the summits of

lofty pillars. The severities of monastic life have destroyed numbers: the monks of La Trappe rarely reached the age of fifty. At Paris, a convent is spoken of, which even now, is said to change its young inmates every few years by death. All such practices, whether they lead to summary loss of life or protracted decay, are absurd and indefensible. As to suicide, the insecurity which prevailed among the ancients, lent a colour of defence to an infliction that might tend to avert a cruel death, or lingering wretchedness. At present, while justly proscribed, we have not been able to banish the evils and the vices which lead to it. The practice has sometimes become epidemic, from a kind of sympathetic madness, to which ill-constituted minds are liable; but who would say that a Lucretia, a Cato, or an Arria, was insane? Would it be just to style that woman so, who to avoid the mercies of pirates, should destroy herself; or the man, who preferred self-destruction to the lingering torments of an Auto da fe? Yet, while we denounce suicide in terms the most decided, instances will occur in which we shall have to pity more than condemn, the victims of boundless passion, or hopeless misery: and even those whom crime has driven to this last sad act, should not be wholly denied the tribute of our compassion.

VII. Slavery has festered in the bosom of society for thousands of years; and though able minds and feeling hearts have opposed it, still maintains its ground. The appropriation of the

persons of our fellows is a usurpation as iniquitous, as any by which tyranny and injustice have ever been characterized. It is so wholly indefensible that we might well wonder that any could attempt to justify it, were we not aware that men who profit by a wrong, are slow to acknowledge it. Such cannot bear the contemplation of any arguments, save those which favour their sinister interests. The growth of the human mind is slow, and it seems to require generation after generation to bring it to the appreciation and the practice, of the commonest principles of justice and morality. What can be said, but that slavery is the aggression of the strong against the weak; the most glaring of the infringements that figure in the long catalogue of crime and folly. By the British until lately, and by the Brazilians and Americans still, this dreadful institution was, and is, extensively maintained. The hideous atrocities of the slave-trade by sea; the separation of friends and relatives; the embarkation in the filthy and crowded hold; the chains, the mortality and the violent death; the sale of human flesh, and the unremitting toil, are known to all. Not less horrible is the trade by land. In the United States, the unhappy victims collected in the north, are sent to perish in the rice-swamps of the south. In the regions of central Africa, multitudes are procured and disposed of, to Moorish and European traders. The route by which they pass, is marked by the dead of every age and sex. Of these, the skeletons and mangled

remains, lie scattered in every direction; some clasped in each others arms as they fell, others dissevered and destroyed by the elements.

Though the labourer on the soil is rarely the property of the owner, his condition largely calls for amelioration. His freedom, where it exists however, is a step gained, and the prelude to farther improvement. It has at least, tended to loosen prejudice, since the slave, whether black or white, is ever looked upon as an inferior being by his master. Thus, the negro is said to be smitten with a natural incapacity; the perpetrators of injustice always defending its continuance, by alleging as reasons, the results which they have produced. Yet, still the labourer is in some sort the slave of society, as it only devolves in part upon himself, to determine whether he shall work, and consequently, whether he shall eat. Assuredly, all who are willing to earn them, should enjoy the comforts of life, and not be left to a fortuitous demand for their exertions. Some indeed, conceive that the working-classes are not entitled to physical, moral or intellectual elevation. It is certain however, that this prejudice must one day cease, and that the time will come, when all shall feel surprise that obstacles could ever have been thrown in the way, of the well-being and improvement of any portion of our race.

4. The influence of literature, science and art, is among the most beneficent in existence. All three enhance the dignity of human nature, but

the last two have an especial reference to our wants. Medicine for example, alleviates or removes, and often averts disease. Mathematics, chemistry, geology, astronomy, natural philosophy and natural history, conduce to the well-being and permanence of the frame. The applications of science are of inexhaustible variety; they multiply our conveniencies, and by conducing to the elegancies and refinements of life, promote the interests of virtue and happiness. Our race however, is assisted in its progress by a concurrence of circumstances, and has not been solely left to the meritorious, though too often fruitless efforts of legislators and philanthropists. The improvements in arts and manufactures, must eventually lead to alterations the most important, in the condition of mankind; and it will one day be admitted, that those who are willing to earn them, have a right to share in the advantages which flow from the energetic and well directed application of the powers of body and mind, with which nature has gifted us.

5. The influence of mind on body is great. It is matter of common observation, that excitement will cause the heart to throb, and the blood to rush to the face. Many sensations are awakened or rendered intense, by directing the attention to them; thus, painful or pleasing emotions, and thrills of horror or delight, dart over the frame, and shocks arise, which occasion instant death. Paralysis, grey hair and temporary suspension of the faculties, have been similarly produced: the terms,

transfixed with terror, rooted to the spot with surprise, are expressive of such occurrences. Individuals actuated by strong emotion and fixity of purpose, go through exertions to which under other circumstances, they would be wholly unequal. The soldier will make efforts in the hour of victory, of which he would be incapable during the languor of defeat. Maniacs, and those in the delirium of disease, often overpower the most robust: and persons whose strength is apparently exhausted, become comparatively vigorous after the receipt of pleasant intelligence. Sportsmen and men of science, afford instances of people so pre-occupied, as to be almost insensible to fatigue. The watching and the toil of which a devoted woman is capable, by the couch of sickness, have been the theme of eulogy in every age. Depression renders disease fatal, that might have been otherwise; while recoveries ensue in desperate cases, in which the patient has displayed unshaken fortitude. Under the worst combination of events, equanimity will diminish the evils of sickness, and enable us to bear the approach of death with calmness and resignation.

CHAPTER XII.

ON THE ADAPTATIONS OF THE HUMAN FRAME;
ITS UNCEASING MUTATIONS, AND THE ARGUMENT
THEREBY DERIVED, FOR THE SEPARATE NATURE
OF THE SOUL; ALSO, ON ORGANIC DECAY AND
DEATH.

OUR functions and organization are only calculated for the present; the least alteration in either, would be tantamount to a total change in our physical nature, as well as in the outward world. On the other hand, the slightest variation in things external, would lead to an equivalent one in the organic structure. In the world as it is, every object has a fixed relation to every other; all are connected by indissoluble links. Hence, sickness and accident, pain and death, not less than life, and pleasure, and motion, with all energy of body and mind, are equally necessary in our mortal existence. Without light, the eye would have been superfluous, and another mode of perceiving objects must have been called for. The absence of air would have rendered the organs of hearing and respiration useless, and the renewal and circulation of the blood impracticable. Had gravity been otherwise, the muscular apparatus and bony structure would have been thrown out of play; there would have been

no adhesion to the earth's surface, and no progression. Were it not for the teeth to masticate, the saliva to moisten, and the stomach and intestines to elaborate our food, the nutritive qualities of animal and vegetable substances would have been thrown away. Without the adaptations of our senses to outward objects, and the property which these possess, of making impressions in return, there could neither have been pleasure nor pain, knowledge nor ignorance. It is needless to pursue the parallel farther. The power, the wisdom and the goodness, conspicuous in the institution and regulation of these wonderful particulars, could with equal facility, have ordered them otherwise; but as it is, they afford a never-sleeping evidence of the stupendous providence of the eternal Architect of all created things.

The alterations in the organic fabric, from birth to the grave, are unceasing. It is through their instrumentality, that old particles are replaced by new; that the body alters in size and stature; that the changes ensue between youth and age, and that organs are repaired after injury or disease. Thus, the nails and hair grow, and the scarf-skin is renewed, while every internal part undergoes a similar mutation. The weight and solidity of the bones even, form no exception; hence, in young animals they are soft and juicy, in old ones, hard and dry; in the one, smooth and round, in the other, notched and irregular. Similar observations apply to other structures—the brain for example: so that if the latter, as some

contend, be the specific organ of thought, and its mechanism, the source of our passions and faculties, personal identity becomes a dream. Thus, the food of to-day would become mind to-morrow, and be converted into knowledge or ignorance, love or hate. Consciousness is the peculiarity and the evidence of mind; but if organized matter can become conscious, a separate mind is superfluous.

Never-ceasing changes are everywhere taking place: old materials are wrought up into new; out of decay and disease, come beauty and novelty; nothing is lost or thrown away. It is apparent, if this were not the case, that that which was once made use of, could be made use of no more; that nature would be exhausted, and the soil encumbered with worn-out remains. Young animals could no longer increase in size, nor adult ones in vigour; there would be no restoration after disease, nor any of that wonderful accommodation to circumstances, which is manifested by our frames through life. The means of existence would be taken away, and the beautiful spectacle of incessant renovation, would be displayed no more. Not less surprising is the diversity of our sustenance, made up as it is, by appropriations from almost every form of animal and vegetable life. The process is incessantly active: each moment we gain and lose an infinity of particles. What shall I say—our bodies are a tissue of wonderful mechanism, conceived by supreme wisdom, and adapted by boundless power to the varied purposes of our earthly being.

Every organized fabric sooner or later, decays. Man enjoys no exemption. As he is born, so he dies, and without this consummation, his existence could not have been. If our race had been made to endure with the globe, there could be no succession of generations, none of the relations of paternity or childhood, brother or sister, husband or wife. There would neither be infancy nor old age, man nor woman, since these conditions could only be contingent on a limited period of duration. There would be no increase, and no diminution of our numbers; none of the diseases and accidents to which we are now liable, much less any uncertainty on the score of subsistence; while the occupations of mankind, inasmuch as they arise from the pursuit of this, would be cut off. The energies flowing out of the transient tenure of existence, with the affections accruing from the actual position of humanity, could not ensue; while the hopes, the fears, the pleasures and the pains—in fine, the vicissitudes which yield so great a zest to life, would cease. Instead of the multitudes which come into being, there would be the same permanent few; and in place of endless accessions to the regions of eternity, there would be a limited number of creatures with imperfect sympathies, equally destitute of hope or fear. In such a state of things, there would be little progression in science or art; men without the impulses of interest or pleasure, would soon arrive at the utmost verge. But it is impossible to conceive the endless prolongation of human

life, without a total revolution in our faculties and outward relations: it has not been intended, nor can it ever be. The duration allotted to us, is sufficient for every useful purpose; were it increased, it is not likely that we should be satisfied, or make a better use of our time. If indeed, the premature destruction of multitudes, were the direct ordination of nature, there might be subject for complaint, but this is owing to causes that are wholly artificial, and consequently, susceptible of mitigation or removal.

We are so constituted, that existence beyond a given period, is impossible. An impulse has been furnished, and means imparted; by the union of both, we achieve a certain duration, beyond which, the utmost attention, and all the resources of human skill, are inadequate to convey us. There is no fact better determined within the range of our experience, than that one day we must die. The most thorough-going sceptic, the atheist, the disbeliever in Divine providence and human virtue, yield an unhesitating assent to this. Every one has died, and they never doubt, that they themselves, shall die likewise. The means which nature has provided to secure a consummation so important, infallibly fulfil their end. Infancy, manhood and decrepitude, come the one after the other, with a certainty that nothing can evade. No human being has been known to remain stationary at any of these periods, and live. They succeed each other with unerring precision, as death itself, follows life.

It would be trite to enter into a detail of the changes that precede the termination of our mortal career; I may observe however, that they are imperfectly known, and that the immediate cause is wholly so. Some physiologists with little foundation, have separated the functions into two classes—the animal and the organic; one of which they state, perishes before the other. It is erroneous however, to say that the intellectual, dies before the physical man. Our intellectual nature cannot die; it is in truth, our only real existence. We are conscious to the last. Our moral and intellectual manifestations often languish before the approach of death, as they sometimes do at an earlier period; but this does not always happen, much less is it a necessary condition. It would seem to arise from the absent cultivation of the powers, as much as from the influence of body on mind. A thousand instances prove, that unintermitting energy will do much to secure the continuance and increase of our faculties, far beyond the period which some would condemn to an ever-recurring imbecility.

Death is a necessary part of the economy of Providence; but it would shock our sensibilities, were it to come upon us without the existing preparatives of sickness and infirmity. Thus, the benevolence of the Deity is continually manifested, and his arrangements brought in some measure, within the compass of our conceptions. Death succeeds life, as wave follows wave—as sunshine follows the shower, or as light comes after

darkness. When our organization has performed its part—when the soul has fulfilled its apprenticeship, and when the dismantled machinery is cast away—it comes. Death should be calm and tranquil, for the struggle is brief, and the pain, if any, but of the moment. We fall as if asleep, but our slumbers are of short duration, and when we wake, it is still in the hands of Him who is the equal dispenser of our immortal, as of our mortal destiny.

CHAPTER XIII.

ON THE BEST MEANS OF SECURING THE PHYSICAL WELL-BEING OF MANKIND.

1. PHYSICAL education is of equal importance to every class; yet the children of the wealthy are often delicate, while those brought up in the road-side cottage, commonly bloom with health and vigour. As age advances, the comforts of the former, and the hardships and destitution of the latter, cause the picture to be reversed. A healthy organization and pure blood, are necessary as a foundation for superior physical training: ambition, avarice and ignorance however, as well as better motives, hinder people from perceiving that marriage to those with blighted constitutions,

as tending to the production of a diseased and short-lived progeny, is forbidden. The inter-marriage of persons of the same stock, is apt to lead to a similar result, and the admixture of different races to an opposite one.

I. Atmospheric vicissitudes require in-door seclusion, but this is carried too far. The light-clad peasant child and the sailor-boy, bear storm and shower with comparative impunity. Young people should be much in the open air, as it animates and strengthens all the functions of the frame. Wet and cold will seldom do injury if proper clothing be made use of, and undue exposure be avoided. Atmospheric vicissitudes, while they harden the frame, prepare the individual for the storms of life; physical, leads to moral endurance, and the evils of existence impart a higher relish to its goods. Over-exertion is to be deprecated at all times. The bath is productive of vigour, but cold is to be employed with caution. Clothing is sometimes in excess; often alas, too scant! Parents under the idea of strengthening their children, sometimes make use of too little. Artificial coverings are not graduated to the seasons; hence, the frequency, and in part the fatality, of pectoral diseases. Every article of food, bread in particular, should be the best of its kind. The purity of this important substance, upon which, the well-being of so many young creatures depends, should be zealously enforced. If the palates of children be unduly stimulated, gluttony and demoralization must ensue. Proper food

without excess, and judicious exposure, operate beneficially through life.

II. When children have access to the open air, they generally take sufficient exercise; in bad weather however, gymnastics, calisthenics, dancing and the various handicrafts, may be substituted. It is needless to cultivate the bodily powers, beyond what is necessary for the preservation of health, and the acquisition of ordinary dexterity. Feats of strength and sleights of hand, are equally to be deprecated. Employments appropriate to the age and sex are permanently useful: they impress the young with the value of industry, and form them to habits of order and regularity. Those which, with bodily exertion, involve the acquisition of knowledge, are peculiarly worthy of cultivation. It can never be reckoned superfluous to turn attention to the works of God, and to lead the child to find pleasure, health and occupation in the pursuit.

Physical exertion is often modified, so as to correct the various results of muscular debility. The distortion however, which arises from disease, demands different measures. Those who grow rapidly, or who from any cause are enfeebled, require graduated exertion, longer rest, and additional supplies of food. Too much time is devoted to sedentary occupations. Every young person—health and weather permitting, should be at least four hours daily, in the open air. The intellect would be more quickly developed, were attention directed to fewer pursuits at once. The

forcing system can but lead to premature exertion of body and mind, arrested development, deformity or disease, for which superficial acquirements, and a disrelish for real information, are often the only compensation. A graceful carriage is not to be secured by attitude, independent of unconstrained muscular effort. Steel collars, back-boards, and reclining planes, are bad substitutes for capacious play-grounds, good food, cheerful occupation, and frequent exercise in the open air.

2. Hygienic measures involve a multitude of particulars essential to the preservation of health; but the labouring classes, from the vicissitudes incident to their position, their ignorance, intemperance and improvidence, are least able to attend to such. What more painful spectacle than to see them overwhelmed with indigence on a fertile soil: or what more miserable, than that a creature endowed with the attributes of humanity, should be compelled to beg from door to door, or to consume the meanest refuse? Every working man ought to be well supplied with wholesome nourishment, clothing and fuel, as well as with clean and cheerful habitations. Eight hours daily, should be the maximum of severe bodily labour; the remainder might well be devoted to relaxation and mental improvement. It is difficult for those not engaged in it, to imagine the consuming nature of excessive toil, or how hard it is for those who are exposed to it—condemned to ignorance, and perhaps to discomfort, sickness and privation, to

gain that expansion of intellect, and the enlarged benevolence, that would enable them to recognize their own best interests, and to look with sympathy on the progress of their fellows. Did the poor man's dwelling abound with the comforts for which he has a right to look; were he provided with instruction and recreation, he would be less inclined to seek the haunts of idleness and low debauchery. Why not have gardens, libraries, museums, lecture-rooms, picture-galleries, concerts, baths and public grounds? Frequent destitution, cold, wet and hardship, render the working-classes liable to diseases of every kind. They are indeed, the peculiar victims of plague, pestilence and famine; and I fear that hygienic measures will prove of inferior efficacy, until society can be subjected to such modifications, as will lead to the supply of all, contingently on their own exertions, with a sufficiency of the material comforts of life, and more especially, with moral and intellectual culture. For this it is, which elevates the condition of man, and without it, his position is degraded and defective. Human beings are not to be moulded at will, like the inferior animals; nor can they be raised to the station to which they should aspire, until they can comprehend the measures by which it is to be realized, and participate in their fulfilment.

3. It would be a libel on the Divine government, were the exercise of our faculties inadequate to the supply of our wants. The lowest orders of creation are able to procure every thing

that is necessary to their sustenance; and shall the noblest of earth's denizens, be inferior in this respect to the rest? Shall he who can command the elements, and turn them to his purposes, be unfit to secure his physical well-being? This indeed, is not so: man does possess every necessary requisite. If he suffer distress, it must arise from the absent cultivation, or the misdirection of his faculties. Were we provided for like the inferior animals by instincts, then, would our development cease. Our mental and bodily powers, and the capabilities of the various objects presented by nature, are unexhausted and inexhaustible. Who then, shall place a limit to the improvement of our species—who shall say, when the fruit-bearing earth shall produce no more?

Assuredly, every human being is entitled to support, when willing to make exertions equivalent to what he consumes; and as surely, the world is more than equal to the sustenance of its present inhabitants. The capabilities of the soil are commensurate with those of human beings; while the difficulties attendant on its cultivation, are adapted to the powers of our race; neither opposing insuperable obstacles, nor yielding a harvest that has not been duly earned. The increase of population so far from adding to distress, tends to multiply our resources. These again, can have no limit save the total occupation of the earth's surface. If mankind then, will confine themselves to localities where production has gone its utmost length, or if they will clog

it with improper restrictions, is it wonderful if misery result? No extensive district is perhaps fully cultivated, and if population press upon the means of subsistence, it must arise from artificial, and consequently remediable causes. This is a conclusion which cannot be evaded, and sooner or later, men must arrive at principles which reason and observation dictate.

I. The circumstances which have led to existing destitution, are connected with the progress of society, with regard to which, individuals however prominent their position, are but as links in the long chain of cause and effect. If it be granted that the exercise of our mental and bodily powers, ensures a supply of the goods of life, it follows that they should be cultivated in all, to the utmost, inasmuch, as we thereby best fulfil the intentions of nature, and avert the evils which press upon our race. Ignorance, ill-directed competition and opposing interests, lead some to avail themselves of the services of others, without any further reference to their well-being, than what is sufficient to enable them to continue their toil. It is difficult to calculate the degradation ensuing from a relation, by which individuals are enabled to command the exertions of their fellows, without any adequate return; yet this is a position to which most, if not all, aspire. Nurtured in prejudice as we are, we do not perceive that no human being, morally speaking, is entitled to live at the expense of another. Every one is bound in equity, to make a return for what he consumes.

To reciprocate benefits is an obligation that cannot be violated with impunity. Body and mind are insufficiently cultivated, while the remuneration of labour is inadequate. The capabilities of all should be developed to the utmost, while every kind of useful labour should be duly rewarded. Why subject any one to hardships not contingent on his calling—why curtail mental cultivation or rational enjoyment? Until the crying injustice of underpaying, and above all, of undereducating working men, shall wholly cease, neither can the misery to which it leads, be remedied. It is an error to suppose that mental and moral training should create any disinclination to useful industry. The more clear-sighted our understandings and our moral faculties, so much the more obvious will our duties become. Labour has been degraded by ignorance and vice: let this unnatural union cease, and the ignominy will continue no more. In itself, it is purely virtuous, nor has it ever been regarded in an improper light, when allied with education or elevated station. Were well-directed exertion of body and mind united, the erroneous associations by which the former is lowered, would for ever cease.

The artisan unacquainted with useful knowledge, feels the evils of his lot, but knows not how to remedy them. Superior feelings, and the refinements of humanity, are not adequately awakened in his breast; he is consequently, too often improvident, thoughtless and sensual—in a word, subject to the vices and the miseries of which in-

sufficient mental and moral culture proves the source. When an individual goes into the labour market to purchase the powers of his fellows, he gives the conventional price, generally the smallest on which the seller is able to subsist. The latter is in his employer's hands, and has no resource but to work or starve; if he do not accept the proffered award, another fills his place. Yet the rational well-being of any portion of the community, can never prove injurious to the rest. Well-meaning persons are sometimes apprehensive, as to the results that might accrue from the better education of the working-classes, but their anticipations are unfounded: it is ignorance and sensuality, not knowledge or refinement, that we have to dread.

II. Every one is anxious to obtain labour on the lowest terms, since whatever adds to the cost of production, tends to the diminution of profit. The competition of merchants hinders the rise of wages; it has therefore, become the pecuniary interest of the former to bring them down to the lowest pitch. Labour may procure the meanest necessities, but nothing beyond. Its price is everywhere depreciated, and any nation that should attempt to raise it, would in so far, be excluded from the commerce of the world. This however, is a small matter; the supply of domestic, being of much more importance than that of foreign consumption. The competition of masters and men, has led to the introduction of machinery so perfect, as much to lessen the de-

mand for manual labour. Thus, the earnings of the operative are farther reduced, while his situation is rendered still more precarious. With every improvement in machinery, and every increase of the supply beyond the mercantile demand, numbers are pitilessly thrown out of employment. To abolish machinery however, is neither practicable nor desirable. With better arrangements, by relieving us of painful and monotonous drudgery, it would leave time for moral and intellectual improvement. Its present agency is of a mixed nature; but we may hope, that in time, the good will increase, and that the evil will diminish and die away.

III. The instrument of exchange need possess no intrinsic value: paper may be made to answer every useful purpose. Produce indeed, could not be reciprocated so far, had the precious metals been the only medium. The advantages however, hitherto accruing from a paper currency, are inferior to those that would result from its more general introduction. I do not speak of a banking system, with an exclusive reference to private interests, but of a guarded circulation of paper money, subordinate to production and exchange. Under every aspect, a bullion currency is imperfect, costly, and ill suited to the wants of a civilized community.

IV. National debts are among the anomalies of modern finance; in no country however, has this device been carried so far as in our own. By many, it has been looked upon as replete with

ruin, but this is an error. The equity of a national debt is one thing, its financial working another; and though rarely to be justified, its influence on commerce and industry is often beneficial. Production is in the ratio of the demand of those who have the means to purchase. The producer intervenes between the distributor and the consumer, bearing the orders of the one to the other, and encouraging production, not so much in the ratio of its powers, or with regard to the actual wants of the community, as with reference to those who can pay for what they consume. A national debt, as well as taxation in general, by placing funds in the hands of those who would otherwise be destitute of them, encourages both production and consumption, just as any other agent, that would occasion a further demand on the exhaustless powers of labour and capital. The nominal cost of the poor man's necessities is increased by taxation. Different causes keep down the price of labour to the lowest that is adequate to the support of nature. The operative must receive his pittance, whether corn be taxed or not; and as bread is dear or cheap, his wages rise or sink accordingly. The tax falls not so much on him, as on the capital that would remain in so far unturned, in the coffers of the merchant. Thus, undue taxation, though deserving of reprobation, by placing funds in the hands of those, who render no specific service in return, is not so directly injurious to the labourer, as some have been led to suppose. So far as

foreign commerce indeed, is concerned, taxes, by increasing the price of manufactured articles, throw the balance against the trader. We shall not be able to produce so economically, as nations who have cheaper bread; the merchant in so far, is mulcted of his profits, but the condition of the labourer will remain much as before. Although unnecessary taxation is utterly to be deprecated, the mere abolition of a national debt, no other substantial relief accompanying it, would but depress the workman still farther in the social scale. If ever the bulk of mankind is to be elevated—if ever the producer is to rise above his present degraded state, it must be by different, as well as much more comprehensive measures.

V. The occupation and cultivation of the soil are matters of extreme importance. As we derive our sustenance from it, so the title to its productions, has everywhere been the object of a multitude of enactments. Strictly speaking indeed, we can no more appropriate the surface of the earth, than we can the winds of heaven, or the waters of the sea. If existing arrangements constitute any criterion, it must be admitted, that the accumulation of land in the hands of a few, does not seem on the whole, well adapted to the promotion of human well-being. Lasting improvements however, are only to be effected by the general consent, matured and directed by knowledge and experience. Time alone, can demonstrate the practicability of any proposed plans, for the better distribution of the earth's produce.

The progress of society is ever onward, and it is pleasant and profitable, to speculate on the measures that are calculated to promote the happiness of posterity, if not to increase our own.

VI. The property which characterizes capital of lending itself any number of times, to facilitate production, does not appear sufficiently appreciated. Were it adequately turned to account, production, distribution and consumption, would acquire an impetus that must otherwise remain unknown. This is the real problem of political economy, hitherto so exclusively occupied in the solution of the intricacies of commerce, as almost to have taken it for granted that they required no fundamental amendment. Until it is solved, a correct theory of production and consumption cannot be realized; nor can political economy assume that station among the sciences, which it is entitled to occupy.

4. Relief for the working-classes may be divided into the imperfect and temporary, and the perfect and permanent. Among the first, are poor laws, poor colonies, commercial and manufacturing arrangements, reduced taxation, emigration and savings. Poor laws have long existed in England: to the destitute they afford inadequate relief, while they sometimes extend it to those who are not in need. Poor colonies might be useful among an ignorant and ill-supplied population. The waste lands of these countries, might thus furnish employment for very many years to come. The produce however, should be expended

on the workers, as it would otherwise, deprive just so many of employment as it would relieve.

I. Few things are more sanguinely believed, than that the extension of commerce and manufactures would be a sufficient remedy for public distress. This however, is to take a part for the whole; and the concurrence of poverty with extended commerce, shews that the latter is not the remedy for which we are to seek. While the profits of capitalists have increased, the wages of labour have diminished: national prosperity however, must extend to all, and not to a part. It is for the interests of the community, that as many as possible should be engaged in production; hence, the employment of multitudes in a mere money traffic, is in so far injurious. The produce of labour cannot indeed, find its way to the consumer without hands: but would it not be desirable that there were fewer distributors, and more producers, and that the profits and comforts expended on the superfluous numbers of the former, should remain in the possession of the latter? The same may be said of those engaged in the fabrication of luxuries; for although the production of corn and other necessities is thereby indirectly stimulated, it is certain that this would not be less so, were useful employments substituted. Taxes, however great, sink into insignificance when contrasted with the drafts made upon productive industry by bankers, merchants, shop-keepers and money-dealers generally. Production is doubtless increased, but this would be

equally the case, were those whose services are not required as distributors, engaged in useful labour of body or mind. Wages absolutely, as well as relatively, are less than formerly, and no longer procure the same amount of the necessaries of life: high, during the war, the artisan, while he enjoyed comparative comfort, was able to meet the foreign and domestic demand with ease. Afterwards, these enormous capabilities no longer found a vent; applications of machinery before unknown, could not be relinquished, and much to the distress of the working-classes, the circulation of capital, and the remuneration of labour, underwent a remarkable diminution. If means could have been devised to maintain production and consumption at the war level, these results would not have ensued. This is the problem, which theoretically and practically, has to be solved, before the condition of the operatives can be placed upon a basis of permanent prosperity. Until then, relative over-production will be followed by gluts and general distress, in a long revolving series. Industry, commerce and manufactures, cannot otherwise lead to their naturally beneficial results. It is a home-market that we require, and not one merely at the Antipodes. One that is unbounded exists close at hand, in the necessities of numberless individuals, able and willing, under proper arrangements, to yield the fullest return for all that they require.

II. Taxation is not the greatest source of public distress, its diminution therefore, is but an

imperfect remedy. That which is most oppressive, is the taxation contingent on an imperfect system of production, distribution and consumption. As to emigration, it may prove a collateral, but not a fundamental means of relief. Another expedient is saving. The recommendation is excellent, but insufficient to meet the evil: good to a certain extent, but impotent beyond. Than temperance, economy and industry, nothing can be more excellent; but how has the labourer been fitted for these virtues? Driven perhaps, to his calling at an early age; unprovided with moral or intellectual culture; his faculties repressed, and perhaps, exposed to an atmosphere of vice, who has taught him sobriety and forecast, or that rigid self-denial, without which he cannot rise in the social scale? The practice of these, under depressing circumstances, involves superior moral excellence, and no sufficient provision has been made for imparting it? With respect to the great body of the working-classes, the remuneration is so inferior, and the exposure to ill health, accident, and want of employment, so frequent, that the daily pittance is often insufficient to procure the meanest necessities, much less to afford scope for saving. It is a rigid economy that would practise it, and support a family, pay for education, rent and clothing, on a shilling a day. Saving however, is but a choice of difficulties, since it were better for the labourer to expend judiciously, the greater part of what he could earn. The principle seems in a measure, to have

been perverted, and a matter of necessity represented as one of choice. It is not intended however, to condemn these precautions, but only to urge their insufficiency. Would that working men could be incited to act upon them; that they would practise industry, economy and forethought, and strive to better their condition by the means within their grasp. Mechanics and others, might undoubtedly, hoard a portion of their earnings against days of adversity, sickness and old age; but unhappily, what from deficient education, corrupt example, and other causes, they omit doing so. I am the more disposed to dwell upon these laudable recommendations, imperfect though they be, inasmuch as they involve precepts equally available in every condition, whether adverse or prosperous—precepts, the practice of which, is no less necessary in the depression of poverty, than in any conceivable elevation which the friends of humanity have ventured to anticipate.

III. Without dwelling on friendly societies, insurances, tontines, and other expedients, I shall enlarge on some, that promise a better prospect of success. Writers on political economy, have with much acuteness, unravelled the intricacies attendant on the production and distribution of wealth, but they do not in general, propose any adequate remedy for existing evils, save the accumulation and circulation of capital. These, doubtless, are good; but the defective position, limited education, and inferior remuneration of the labourer, exclude him in a great measure, from

their adoption. The reward of labour is all too small, and the means of increasing it, should occupy a larger share of attention than they have hitherto done.

IV. It was long since proposed to remodel society on the principle of joint possessions; and a noted Greek writer has advocated it, with the absurd and unnatural addition of a community of women. It is not difficult to conceive a state of things in which money in its present form, might prove unnecessary; but it must be long indeed, ere this method of noting the produce of industry, and the amount of exchanges, can be dispensed with. Community of property, to an extent that does not now subsist, and so far as the necessities of life are concerned, appears very compatible with a high degree of civilization. A partnership could be extended to a town or a village, as well as to a company of merchants; and the social arrangements of united masses, might be as readily formed as those of an ordinary family. The principle seems peculiarly applicable to working men, and to persons with limited means, while it would secure a supply of comforts which the expenditure contingent on isolated establishments, forbids. A judicious application of the various resources opened out by modern discoveries—as the records of some public institutions shew, would singularly diminish the outlay to which individuals are subject. The division of labour would cause business to be better done, while the members of communities would ensure

each other against avoidable casualties, and yield a support to orphans, widows, and those disabled by age, accident or disease. Superior facilities would exist for education, adult instruction and rational education, as well as fewer appliances for licentious indulgence or unwarrantable superfluity. The pleasures of social intercourse—aid, consolation and advice, would be multiplied, to an extent that now subsists for none: in fine, there are no advantages, that with intelligence and moral energy, would not be attainable by all. People however, may draw their food and clothing from a common store, or they may divide and possess them individually, but all this is of small moment, compared with being able to obtain enough of the necessities of life. In the enjoyment of these, it is of little importance whether food is consumed, by twos and threes in family apartments, or by companies of hundreds in ample halls—the great thing is to have enough. A supply adequate to all the wants of human beings, might be achieved by a better arrangement of production and consumption, as connected with an improved system of currency. The realization of this is of vastly more importance, than that of all the plans which have ever been issued, could possibly be without it. The best measures indeed, will be liable to abuse; those however, which include as an ingredient, the cultivation of the higher qualities of humanity, cannot be essentially defective. It only imports us to know whether they be correct, and if so, practicable and desirable.

V. If we look around, we perceive multitudes in want of the comforts, and in many cases, of the necessities of life: we also find the busy classes imperfectly employed, or occupied with pursuits that do not promote production. Every one desires a competence, but in place of trying to produce it directly, engages in the mere pursuit of money under the disadvantages of a painful competition. Persons in every profession are anxious for employment, and the means of support, too often without obtaining either. The lawyer, the clergyman, the physician, the clerk, the shop-keeper, the artisan and the labourer, cry out with one voice for employment. Yet, since all would obtain what each is able to yield, how does it happen that so many are destitute? The answer is short—it is owing to the present form of production, distribution and consumption. This state of things is universal, for in no single spot are the necessities of human beings fully satisfied. The powers of man to minister to his wants are prodigious, yet imperfect commercial regulations, and above all, a defective education, prevent their being anywhere properly exerted. Whence this degradation in the midst of enormous capabilities—capabilities that may vary, but which can never be exhausted in any clime? Faulty arrangements can be the only origin. Could production be made the measure of demand, industry would receive a boundless impetus, and supplies would flow in, commensurately with the utmost range of consumption. The creation of comforts and

necessaries at present, is incalculably repressed, inasmuch as individuals cannot and will not exert themselves without the prospect of a return. Without custom, the artisan need not work, or if he do, the produce of his industry meets a lingering sale. This ought not to be: society should be so organized, that every one might be certain of a return. The inadequacy of a metallic currency is acknowledged by the introduction of paper; but the advantages accruing from this, have been lessened by making the paper the representative of the stored-up gold. On the contrary, it should directly represent the produce of labour, increasing or diminishing with production itself. It should come into circulation on no other terms, and for no other object. A currency thus regulated, would serve all the purposes of distribution: many of the evils connected with the present framework of society would be cut off; impoverished industry would exist no more, nor the sale of virtue by those, who too often barter it to obtain a morsel of bread. The power of riches to do good would be increased, while their capabilities for working evil, would be diminished.

VI. A method has been recently proposed, which, if it could be realized, would seem to promise many of the advantages contingent on a superior system of exchange. Receptacles are to be formed in every town, village and district, for the reception of produce whether agricultural or commercial. Connected with these, are to be retail establishments, abounding with every thing

that the wants of purchasers suggest. A central directory is to secure the reciprocation of foreign and domestic produce. Bullion in coins or ounces, is to be an article of commerce, but not a specific medium of exchange. This is to be effected by means of a paper currency alone. When produce is bought or sold, such a per-centage is to be charged on each transaction, as will serve to cover expenses. The money is to have no intrinsic value beyond that of the paper composing it, and no contingent or representative one, until it has been issued; while the nominal value of the notes is to be governed by the current value of the different commodities, and the increased or diminished facilities which exist for producing them. Such notes are to be applied to all the existing purposes of money, such as distribution, savings, and the maintenance of families. Produce would find a sale commensurate with production itself, while the market would be ready, and employment unlimited. The amount and the quality of goods would be regulated by public opinion as now, without any derangement of the habits of mankind. A provision would be made for a home market, to an extent hitherto unexampled, and every facility for foreign exchanges; while production would surpass the war level, but without the evils of war, or the formation of a national debt.

It would appear difficult to secure the advantages derivable from an increased circulation of capital, short of some alteration, more or less

analogous to that above mentioned. Human capabilities operating on the materials existing in nature, only require judicious training to entail boundless prosperity. The prevailing system permits many advantages, but it does not exclude poverty, nor frequent and miserable distress. In every direction, we behold mankind in a state of prostration, infinitely below the condition which has been left open to them; yet there are endless discussions, and a wasting of the noblest energies, in behalf of useless, if not equivocal expedients. While politicians dispute, the poor perish. Assuredly, when measures that tend to benefit all, and to injure none, are proposed, they should meet with attentive and dispassionate consideration. The reward of labour is insufficient to procure the comforts and necessities of life—to guard against contingencies—to provide for a family, or to ensure the means of mental and moral culture. Most of the plans afloat, do not promise to increase it; yet unless this be done, how is civilization to advance? The rich are able to secure their own interests, but the operative classes pass their lives in an alternation of vicissitudes, anything but favourable to reflection and moral energy. The desiderata which their situation demands, are steady employment, the conversion at pleasure of the fruits of their industry into equivalent produce, a superior education for their children, and their own elevation in the scale of humanity. Artisans of every country, should form themselves into a moral association, for the

promotion of their just rights. It is impossible for intellectual or moral excellence to ask anything that shall be incompatible with either, or that the real interests of the working classes and their peaceful prosecution, should ever be at variance with the well-being of society at large. They must assist themselves: they must be honest, frugal and laborious; confiding in the justice of their cause, and well assured of the sympathy and support, of every thinking mind, and rightly constituted heart.

CHAPTER XIV.

ON THE PHYSICAL PERFECTIBILITY AND IMPROVEMENT OF MANKIND.

THE physical perfectibility of which our race is capable, is a question of deep interest. If we scrutinize the organizations of those around, we find it in many cases, unhealthy and defective. Some give way under circumstances that occasion no change in others. Many pass through life, in the enjoyment of considerable health and strength, who nevertheless transmit to their offspring, a constitution that yields to morbid influences. The advance of civilization, by causing a better supply of the necessaries of life; by lessening hardship, exposure to cold, damp, want, foul air and the

influence of depressing passions, as well as by securing a sufficiency of warm clothing, fuel, food, drink, shelter, and early medical attendance, leads to a beneficial change in the material fabric. Any thing that diminishes the frequency of disease—that promotes temperance, cleanliness and forecast, perfects the organization. Sufficient exposure to atmospheric vicissitudes; a certain alternation in food, and varied, yet moderate exertion, conduce to the preservation of health and vigour. If exposure however, be protracted beyond physical endurance; if the supply of food be scanty and bad, or if there be excessive bodily effort, disease inevitably results. Grief and wretchedness diminish, while cheerfulness and hilarity promote our powers. In childhood and youth especially, injurious moral and physical agents operate with the greatest force. It is then, before the joints are knit, or the constitution fully formed, that the causes just mentioned, produce their worst results. Any one who visits the narrow courts and lanes that abound in large towns, will witness the cheerless aspect which infancy there presents. He will see little children, stunted, rickety, pale and emaciated; affected with glandular enlargements, and almost necessarily doomed, to a miserable, sickly existence, and to premature decay. We cannot doubt, that if a knowledge of the structure and functions of the human frame, and of the different injurious and beneficial agents by which we are surrounded from birth to the grave, made a part

of early instruction, it would vastly redound to the increase of health and happiness. A superior moral and intellectual education, would prove contingently useful, by the introduction of refined gratifications in place of sensual excesses. It would teach people to make a better provision for their wants, both immediate and prospective, as well as open out a multitude of resources that are now overlooked. Can we doubt that the continued operation of superior agencies, would effect the most salutary changes in the condition of our race, and that what the few now are—healthy, vigorous and robust, all might eventually become? We need not expect that the corporeal attributes of our successors, should much exceed the present standard of health and strength, or that the longevity of our race should be indefinitely protracted. Doubtless, the mean duration of human life shall hereafter be prolonged; but then, as now, the healthiest organization will measure its time, and if not so frequently cut short by accident and disease, must nevertheless arrive at its term, by the wearing out of the machinery, and the exhaustion of the powers of life.

The different points most closely connected with our physical constitution and well-being, have now been gone over—the nature of sensation and its various divisions; the relations of our senses with the phenomenal world; the wonder-

ful structure and functions of our frames; organic causation; the influence of circumstances on our organization—its incessant mutations and final dissolution; the best means of supplying animal wants, and lastly, the tendency of our organization to progressive improvement. It therefore, remains to treat in succession, of the nature and relations of our intellectual and moral being.

END OF PART I.

PART II.

HUMAN NATURE IN ITS INTELLECTUAL RELATIONS.

CHAPTER XV.

ON THE MIND, AND ON THE ORIGIN AND NATURE OF OUR IDEAS AND FACULTIES.

I. WHAT the mind is, its seat and nature, are questions that have been often asked, and variously replied to. Of the mind in itself, we can know nothing beyond what consciousness teaches us. The eye of the anatomist has not detected it, and never shall. It is not an object of sense, and it is vain to look for it as such. If the mind of man eludes the search, need we feel surprised that we cannot directly perceive the intellectual nature of a higher order of beings, or that of the Supreme Ruler of all? Him we cannot see, nor hear—but his wonderful, his precious works bespeak his power, his wisdom and his goodness.

Mind, soul and understanding then, are names for our various states of consciousness, as well as for the thing which undergoes them. Sensation

is a mental act, but it is not the same as an idea or an emotion. The former is sometimes called an objective, the latter, a subjective form of consciousness. How these phenomena take place, and by what means the soul is able to distinguish between them, we do not know. We may ruminate on our intellectual faculties, and record their operations, but we cannot tell the manner of their performance. Let it not be imagined that metaphysics therefore, are nugatory: all science is useful, but a knowledge of the operations of the human soul, is supremely so. The science of mind forms the basis of education, legislation and morals: it is the criterion of truth in numerous matters of vital importance; it involves the consideration of the being and providence of the Deity, and of all that is good and great in humanity; it is the invincible and never-ceasing opponent of ignorance and error, and under God, the guarantee of man's advance in wisdom, knowledge and happiness.

Ideas are derived from the operation of the senses, whether internal or external—from all the organs in fine: those by which our existence is preserved, and those by which we maintain our relations with the phenomenal world. Independent of the passive reception of ideas, we have it in our power to recal our previous knowledge, and to repeat the experience of others. To derive the greatest advantage from conventional marks however, as in written or spoken language, we must have gained a sufficient stock of elemen-

tary ideas. Were it not for this, the information of others would in some measure, be lost to us. Thus, the inhabitants of warm countries find it difficult to conceive the idea of ice, or persons who have not been to sea, to understand maritime affairs! Mix our ideas as we may, we can but combine and recombine the copies of our sensations. Our primary sensations though numerous in themselves, are few compared with the ideas of which they are the source. Most of the former perhaps, are experienced before the age of twenty; hence, in part, the oneness and the communicability, of human feeling and information. Without this arrangement, men would be as effectually estranged, as if each were the inhabitant of a different planet. Thus, the common constitution of our nature, while it secures the intercourse and the very existence of human beings, enables us to reciprocate our knowledge and our emotions.

I. The idea of space is derived from extension. If we reflect upon the latter, as common to all bodies, it becomes an abstraction; but if we think of a given body as extended, the term is a concrete. Abstract or concrete, as we look upon extension as the attribute of an individual body, or of bodies in general. By association, we transfer the abstraction—extension namely, to the space which bodies occupy. Without experience of matter, we never could have framed the idea of room or space. When once, we arrive at the conception of the latter, as co-existent with

the dimensions of body, we easily proceed to the supposition that worlds without end, might be piled together; hence, the idea of infinite space.

II. The ideas which we derive from vision, are very important. A sensation of colour, with the inseparably associated idea of extension, is one modification of consciousness, while the recollection of it, is another. We cannot conceive how two forms so similar, yet so distinct, are produced. To confuse them, would be insanity or disease. The vast utility of vision, the multiplication of our being to which it leads, its amazing union with the recollected perception of touch, and the revelation which it makes of countless worlds, place the ideas which we derive from it, in a very conspicuous light. Hence it is, that they are so incessantly floating in the chambers of the mind, as in the recollection of written words, of books, food, plants, flowers, animals and men. If the imagination convey us to some distant region, or far-off city, visual ideas are the agents. We witness the vegetation, rocks and mountains, in the one case, and the towns, streets and busy throng of men, in the other. And even with regard to that future, which we hope and trust to reach, the glad fancy delights to trace the immeasurable fields of ether, the glowing stars, the gorgeous clouds of heaven, and the glorious congregation of happy intelligent existences.

III. The countless varieties of tone to be found in nature, are accurately appreciated by the ear, and taken cognizance of by the mind.

Thus, the latter recalls the organ's peal or the cannon's roar, the hum of the bee or the rapid transitions of the human voice. The wide range of memory with regard to sound, is attested in the acquisition of languages. A perpetual recurrence of the same sounds, is secured by the similar constitution of the organs of speech: a beautiful provision, and one, by which the intercourse of human beings is largely facilitated. By means of conventional marks, the utility of the ear is marvellously enhanced. Reading is a luxury—a refinement, but speech is indispensable. We see intelligent mutes indeed, but such have been instructed by those who could speak. The exhaustless wisdom and goodness of the Deity, are shewn by making the same organ an agent of secondary, as well as of primary instruction.

IV. Sensations of smell and taste appear to possess very imperfect mental representatives; in other words, we find it difficult to remember them. When the sensation is present however, we recollect with ease, whether we have felt it before. The epicure recurs with pleasure to his favourite dish; for although in one sense, he cannot recal the flavour, he does not forget the satisfaction which it afforded him. In ill-health, we often experience disagreeable, and sometimes pleasant odours and savours, when no object is present to excite them. During our dream-life also, we possess a faculty of which we are destitute when awake. The famished man then partakes of costly viands, and relishes his imaginary fare

with not less keenness, than if he actually enjoyed it. Other sensations also, are re-awakened with a distinctness that seems reality while it lasts; ravishing harmonies enchant the ear, while widely-extended landscapes float before the eye. The sensations under consideration, do not furnish much food for intellectual life, except as vehicles of agreeable associations. The perfume of flowers, recalls many a varied emotion of the past, while the pleasures of the table are connected with those of social life. Sensations of smell and taste are innumerable; most organic, and many inorganic substances exciting them.

V. Touch, though perfectly distinct, is usually consentaneous with muscular motion; hence, the one is apt to be mixed up with the other. This sense resides in the whole cutaneous surface; in the mouth and fauces, and perhaps, in the internal surface of the intestinal canal. There is also a general sentiency, more or less referable to it. The remembrance of sensations of touch is not very copious. Even the perception of heat or cold, and the pain attendant on laceration or disorganization, leave no distinct traces in the memory. Our mental constitution, our pleasures and our pains, are made up of comparatively few particulars, and do not appear to involve the recollection of the sensations of every organ. Hence, when we would refer to such, we do it by names individually applicable, but which do not relate to any mental analogues. If a given sense be wanting, so are the ideas of which it is the ordi-

nary source. The consciousness of one who is blind, is deficient in ideas of vision; but as the phenomena involved in the motion of light, resemble some which come under the scrutiny of other senses, there will be a knowledge of various facts of which the eye is the usual inlet. Thus, Saunderson could lecture with precision on optics, and Euler continue his occupations to an advanced age. Organic impressions are more or less convertible, while deficiencies are lessened by the kind offices of our fellows. The absence of one or more senses, proportionably incapacitates the mind. This, still exists with all its glorious capabilities, but the means of improvement are wanting. The incurably deaf, dumb and blind, have no hope in this world: their sun of knowledge is eclipsed, and cannot reveal its splendour, till the hand of death has torn away their shackles for ever.

We could form no conception of time, independent of the phenomena which come within the range of our experience. We take a given action as unity, and measure others in relation to it. If we consider duration apart from any particular act, we arrive at the abstract idea of time. Our idea of infinite time, is derived from that of the unlimited prolongation of any of the phenomena which come under our cognizance. Thus, if we conceive the revolutions of the earth round the sun, say a million of times, we find no difficulty in imagining their continuance a million of times longer, and so on, in a perpetually increas-

ing series without end. Without periodicity, we could form no conception of time. The idea of a measure, is forced upon us in every direction, and in every possible way. Organic growth and decay; the revolutions of the heavenly bodies; summer and winter; day and night, and the ebb and flow of the sea, are phenomena that could not fail to fix the attention of mankind from the earliest period. Hence, the universal expedient of marking occurrences, by the revolutions of the moon, and the diurnal and annual motions of the earth. The idea of time, is one of the most interesting connected with our mental constitution. It enters into our calculations from the earliest dawn of intelligence, to its latest display. Human labour, and the value of all earthly possessions, as well as of existence itself, are regulated by it. Duration is the attribute of eternity, and its absence, the evidence of the transitory and perishable nature of life. Time is alike the measure of sorrow and of joy, enhancing the one and aggravating the other. Dwell upon it as we may, it is impossible to estimate its importance with sufficient earnestness, or adequately, to sum up its mighty influence.

VII. Of the errors which have arisen from ignorance of our mental constitution, the most remarkable is the belief in innate ideas. It was supposed impossible for conceptions so abstract and complicated, as time, space, eternity, power, virtue and justice, to be derived from sensation; and it was only after long-continued observation and painful induction, that their real nature was

detected. We experience surprise when we review the subtilties of the schoolmen, or the bitter quarrels of realists and nominalists, and regret that so much talent and erudition, should have been thrown away. The question of innate ideas has been agitated up to a recent period, and even yet, finds adherents. It would be fruitless to enter into their history, from the time of Plato until that of Kant. The groundless entities with which both have peopled the mind, render their writings very imperfect vehicles of instruction: and if we subject their views to the searching scrutiny of modern analysis, we shall find their dimensions considerably curtailed. An explanation of the phenomena of consciousness was intrusted to human sagacity; which, although it has often erred, and still errs, returns like a baffled hound on the track, till the knowledge sought for, is traced to its sacred lair. Though the philosophy of the human mind—the noblest and best, has not succeeded in casting off its fetters, it must eventually, like the other sciences, in virtue of its very progress in the face of opposing obstacles, effect its entire, and never after to be invaded freedom.

2. Of all the faculties with which we have been gifted, association is the most comprehensive. It multiplies our existence to an immeasurable extent, and could only have been devised and made a part of our being, by the power which governs all things. The advantages which we derive from the union of sensations, ideas and emotions, could not otherwise have been expe-

rienced. We know not how the process is effected, but we have ample evidence of its results. Exaggeration is here at fault, since it is impossible to overrate its importance. The utility of language both written and spoken, is to be ascribed to association; while to it also, taste, imagination, judgment, memory and anticipation, owe their peculiar forms, and often their existence. Customs, prejudices, opinions and creeds, derive much of their force and permanence from its influence. The difference between man and man in various countries, ages and stations, is largely to be referred to the operation of this prevailing principle. Even the choice of our pursuits, and the energy with which we attend to them, are largely biassed by previous association. This faculty however, will combine, but it cannot create; it must have a foundation upon which to erect its wonderful superstructure.

Repetition, recency and vividness, are things which strike us with regard to association. Their bare enunciation indeed, calls up the conviction of their influence. By repetition, any given idea, and to a certain extent, sensations and emotions, are rendered comparatively permanent, and easier of recurrence. We may repeat, if with indifference, a passage any number of times, without remembering it; let the attention however, be strongly directed, and the subject is rivetted in the memory. The formation of an association is amazingly facilitated by the vividness of the included circumstances. An individual rarely for-

gets the spot which has been consecrated by the confession of his first affections; the soldier cannot lose the remembrance of the battle-field, or the sailor, the place where he escaped shipwreck and death. One of the reasons why we recollect so readily, the events of early years, is their interesting character; yet how numerous the incidents of this very period, which wholly escape the memory? Children and old people are heedless for a similar reason; awaken the attention, and the faculty just named, forthwith performs its part. Independent of daily occurrences, we enjoy the satisfaction of retrospective, as well as of prospective association. Pleasure however, is not the only basis of immutable associations, since it often happens in this chequered life, that pain, both moral and physical, leads to their formation. It falls to the lot of few indeed, to accomplish their career, without the occurrence of events too painfully interesting, ever to be forgotten or erased.

Recency of occurrence, has a very great influence. Our maternal tongue is so gradually acquired, and so constantly present to us, that we consider it next to impossible to forget it; nevertheless, nothing is more certain, than when an individual is placed in isolation or exile, that he will lose it, wholly or in part. Our acquirements, whether in science or language, without repetition, are almost sure to be forgotten. It does not merely suffice to know a thing; if we would preserve, we must repeat it. This is the source

of that curious anomaly, whereby men sometimes lose the greater part of their knowledge, and become immersed in a mechanical routine.

In the consideration of association, the connexion in the order of time, and that, in the order of space, claims our especial attention. In the one case, it is successive, in the other, synchronous. In point of fact however, successive association must connote a succession of synchronous associations, since our sensations, our ideas and our emotions, are all more or less complex. It has been observed that ideas follow the order of the sensations, of which they are the analogues; reason and imagination however, are perpetually creating new associations. How infinitely limited would existence become, were the succession always identical with the corresponding sensations? This however, through an all-wise Providence, has been differently ordered.

The permanence of the links which bind our ideas, feelings and sensations, is essential to our well-being. Were our knowledge as difficult to retain as to gain, it would preclude its utility. It would be productive of boundless degradation, were it necessary to form afresh, our judgments, feelings and moral impulses, each time that they were required. To association then, must be ascribed the faculty of calling up the ideas and feelings, with which it has pleased God to endow us. They follow each other with an ease and a rapidity, well calculated to rouse emotions of wonder and gratitude, towards the wisdom

and power which has originated them. It is thus, that we are enabled to refer in a moment, to our intellectual stores. We have only to avail ourselves of any of the contrivances by which our knowledge is perpetuated, and straightway, it flows in upon us with a copiousness, only bounded by our information. Our feelings however, are not to be renewed without reverting to the ideas, the objects or the situations, with which they are connected. Thus, the orator when he would awaken a given passion in the bosoms of his auditors, pours forth a flood of eloquence, and raises such ideas as are best calculated to effect his purpose. The musician also, fills the ear with strains of gushing harmony, until feelings start forth, which eventually lead his hearers captive to the sorcery of his lyre. And when we hang over the pages of the philosopher, while he delineates the charms of virtue, and the ineffable advantages of knowledge, probity and truth, our hearts glow within us, and we resolve to pursue the illuminated path.

3. There are no simple ideas; one and all, are complex. If weight, extension, colour and sound, be so, how can the ideas formed from them, be otherwise? The alliances which our ideas form with each other, are of the most diversified description. How many do the terms man, country and world, respectively designate? The same words however, are apt to stand for different sums of ideas in different individuals; they also, vary in vividness, correctness, and in the amount

of collateral associations. As individuals are never placed exactly in the same circumstances, it is impossible for any to become wholly alike. Nature indeed, has taken unerring means to prevent a monotony that would be fatal to the best interests of our species.

Some minds display multitudes of complex ideas, closely associated with the terms which represent them. Thus, the practised orator is able to pour forth volumes of eloquence with ease and rapidity. His auditory however, are rarely aware that the faculty which excites their admiration, is generated in some measure, by the art itself; and that endless combinations of winged words, lie latent in the memory of the speaker. This talent is exemplified in the improvisatore, who emits the well-trimmed line and measured rhyme, with singular facility. Few who are in the habit of committing their thoughts to paper, know how much their seeming originality is but the echo of the sentiments of others; how frequently they repeat themselves, and to what an extent, the words, the ideas and their very combinations, exist ready formed in the memory.

Complex ideas succeed each other in trains, from an early period of consciousness, until the close of our career. Life is a name for the three great classes of phenomena—sensations, emotions and ideas, which are ever going on. Mental activity intermits during the day, and always in deep sleep; it is not probable however, that consciousness in some form, every wholly ceases.

As at present constituted, the repose of sleep is necessary to arrest the wear and tear of the frame, and to yield peace and quiet to the soul. Sleeplessness quickly exhausts, and if long protracted, induces disease of body or mind. After rest, our mental energy is lighted up by the associations connected with daily pursuits and surrounding objects. Are we capable, it has been asked, of thinking about two or more things at once? If the complexity of our ideas be any criterion, we are not only capable of doing so, but we cannot do otherwise. And if there be grades of intelligences successively rising, as they approach at measureless distances, the great first Cause, we may venture to suppose, that one of the most prominent distinctions, will be the progressive enlargement of the field of consciousness. As to that Almighty Being, whom we cannot name without reverence, His consciousness, must include a knowledge of all the doings of the infinite universe, past, present and to come.

It was once supposed, that numerous ideas were insusceptible of decomposition, an error that barred the way to further progress. What could be expected, when such names as time, space, power, virtue and justice, were considered to refer to so many entities inherent in the mind, and bearing no necessary reference to things without? The utility of intellectual analysis is no where more conspicuous, than in relation to complex ideas. How wonderful the diversity of the human mind, and of the human heart, arising

as it does, from the combination and recombination of a small number of elementary ideas and emotions, themselves referable to sensation? By means of analysis, principles, before supposed to be simple and innate, are demonstrated to be compound and derived. Thus, modern chemistry shews the elements of the philosophers, to be made up of bodies still more elementary, and which, though few in number, produce the admirable variety of the material world. In the study of the human character, in morals, metaphysics, and in the daily intercourse of life, intellectual analysis is throughout indispensable. How few there are, who, to sufficient discrimination, add the calmness and singleness of purpose, without which, the obstacles cannot be put aside, that oppose a successful scrutiny into the recesses of the soul? How difficult the task of self-inquiry; how numerous the errors, the delusions and the passions, that stand in the way? And if these exist, even in the intelligent and the good, how strongly must they operate in the ignorant, the immoral and the unjust? A tendency to them is apt to be generated by promiscuous intercourse with our fellows, unbroken by self-communion, and uncorrected by pursuits, that would convert the mere man of the world into the man of science and letters, the patriot and the philosopher. The habit of analyzing, not only our trains of consciousness, but our complex ideas and emotions, is of the greatest advantage in the study of man and of self. He who can weigh the force, and

estimate the origin of his reasonings—who can measure his motives, his feelings and his impulses, is no ordinary being. In the analysis of the ideas which pass current in society—which are common to the species, or peculiar to the individual, will be found endless scope for occupation and improvement.

As there is an endless difference between different minds, some excelling, as much as others are deficient, so there is an equal variety in the number and complexity of the trains with which each is stored. Where are they—where are the hidden recesses of the soul, which contain the numberless emotions, and endlessly diversified combinations of ideas, which lie latent in the memory? The strength and beauty of the outward man are quickly revealed, but what is to declare the proportions within? We cannot indeed, discern the lurking passions, the secret emotions and the stores of knowledge, through their vesture of clay, but if patient and observing, we may appreciate them by means of their manifestations. Here, I speak of man as man, and apart from the distinctions, which sometimes right and often wrong, mark the estimation of society. Were we to search the wide range of nature, we should find nothing more distinct, than is one man from another, and at times, from himself. Polar snow or Etna's fire—the sterile desert or the fertile plain—beauty or deformity—salubrity or insalubrity, are often not more opposed.

4. Abstraction, generalization and classifica-

tion, are analogous, but not identical processes. By the first, we isolate a given property from the things which exhibit it. Thus, greenness is colour, viewed apart from the bodies which display it. The term green, connotes the coloured body, while greenness indicates the colour alone. All epithets are concretes; they connote the body of which they affirm a quality; the latter however, by itself, is an abstraction. The words which denote action and passion, or the verbs namely, may be employed in an abstract or concrete sense: examples are superfluous.

Generalization is the act by which we associate insulated conclusions under a common head. A physician for example, asserts that inflammatory diseases require bloodletting. We are informed by a geologist, that certain structures never present organic remains. One politician affirms that the people are unfit to exercise self-government; another, that they are the sources of all legitimate power. We are told by one class of theologians, that individuals are incapable of thinking correctly on moral or religious subjects; while another, arrives at the conclusion, that they are precisely those, on which all should think and decide for themselves. Some metaphysicians are of opinion, that men are endowed with peculiar dispositions from birth; others, that such have no existence. These generalizations are both true and false, and involve a multitude of particulars: some however, are mixed or conditional. No mental process requires greater care to avoid

falling into error. The ingenious, the hasty and the superficial, are prone to erroneous generalization; but the profound and reflecting, are cautious how they chain down the multifarious, and frequently inscrutable operations of nature.

Classification is a singularly useful process. The multitude of objects is so great, that the memory would otherwise, be incapable of registering them. We therefore, isolate them into families, each embracing a number of common particulars. The subdivision is continued on the same principle, until we arrive at two or more individuals exhibiting the same qualities. A contrivance like this, is prodigiously favourable to the acquisition and retention of knowledge.

5. By induction, we determine particulars from certain premises. It is not a mere verbal act, since many excel in it, who are hardly able to dress up their conclusions in words. The process may be direct or indirect. We may arrive at the fact by the determination of what is true, or the rejection of what is false. Our reasonings may embrace a chain of demonstrations, the premiss of the one, hinging on the conclusion of the other, or they may be confined to one or two particulars. The more copious and correct the data, the more certain, other circumstances alike, will be the inference. In some cases, a single datum will suffice; a crucial argument is of this description. When Lavoisier and others, recomposed water from oxygen and hydrogen, the induction that this fluid was composed of these

elements, was complete. Sometimes, a large induction is necessary to establish a given fact. The possession by the human race of similar capabilities, is determined by a multitude of observations: God's moral government is ascertained by others, still more numerous. Induction involves the exercise of all our faculties, and of every process of investigation. It has been supposed that analysis, or the determination of the elements of things, and synthesis, or their reconstruction, were more peculiarly called for; but however indispensable, it does not appear that they are more so, than other intellectual operations. Many propose to substitute the Baconian method of induction, for the syllogistic one of Aristotle; but as Whately has observed, these methods are not opposed, since every induction and every argument, may be stated syllogistically. In determining the correctness of the premises from which our induction must proceed, we have indeed, nothing to do with the syllogism, which leaves the truth or falsehood of the former, as it finds it.

6. The origin of language is wrapt in the night of time. Philology at best, is a conjectural science: language is incessantly changing, but we are imperfectly acquainted with the causes of its mutations. To trace all languages to a few radicals, as some have attempted, is doubtless to fall into an error; their mechanical origin however, is intelligible enough. The process of respiration creates voice instinctively, and the position

of the organs of speech, alters the articulation with every utterance. Pleasure and pain lead to varied sounds, and one individual imitates another. The occurrences of nature—the rushing of the winds, the rustling of the trees, the roar of the sea, and the voices of animals, along with innumerable casual sounds, prove sources of instruction. In no long time, the whole is connected by mutual consent, with the wants, the wishes, the feelings and the knowledge of mankind. Language however, improves by slow degrees; and it would probably, require centuries, before the least cultivated dialect, could reach the lowest pitch of perfection that has been anywhere attained. Music, of which all the melody, and perhaps all the harmony, exist in nature, was long indeed, in arriving at its present condition. There is a language of signs, of expression, of attitude and of tone, each of which, yields a meaning of its own. I need not insist on the utility of language, or on the provision which it constitutes for the développement of our faculties. It is trite to say, that man could not have arrived at his present eminence, had he not been gifted with this singular means of conveying his feelings and ideas to his fellows, as well as of maintaining them in himself. Among the first things which strike us, are the properties of words; some of these are names, others indicate feelings, acts, relation, transition and quality. A multitude serve no purpose, save that of modifying other words. As the objects

which surround us, as well as our intellectual conditions, are of endless diversity, so language evinces in its construction, every form of classification and abstraction. It would have been otherwise impossible, for any language or any memory, to contain a sufficient number of corresponding terms. Abstractions, by adding intensity to thought, may be said to prolong life itself. Abstract terms however, are abstracted, and we are able by a few words, to refer to multitudinous particulars. We must not forget that they are merely a verbal artifice. Thus, when we say the public, the human race, antiquity, posterity, we refer to the individuals who live, who have lived, or who may live hereafter. Conscience and the moral sense, are abstractions of certain mental states, but not any separate power or faculty, much less any innate or underived quality. The properties which characterize language as an art, whereby we impress others with our ideas and feelings, and receive impressions in return, are fully detailed in treatises on grammar, rhetoric, logic and philology.

7. There are two conditions important as related to each other, and to the operations of the intellect generally—the active and passive states of the mind, namely. In one sense indeed, both are active, as is every condition of consciousness; but one is more so than the other. Few rise in intellectual activity above the demands of their respective occupations; by these they are kept in a condition of limited excitement, infinitely

beneath their actual capabilities. The intellectual effort which enables us to understand written composition, varies from that which takes place when we ourselves are engaged in the act. The difference in fact, is that between active and passive mental occupation; and it is impracticable to compass the good effects of the one, by means of the other alone. Human beings are incapable of never-sleeping activity, but without more or less, it is impossible to realize desirable results. The dullest minds even, when subjected to some urgent impulse, will exhibit surprising impetuosity, but when the former has died away, they lapse into their habitual torpor. What we call genius, is the possession of highly developed activity. In most however, the latter sleeps and wakes in a series of oscillations, that last through life. How few manifest the elevation of mind, which true to its purpose, sustains them with unflinching firmness to the end of their career?

8. Reason, judgment and reflection, are names for analogous mental operations. When an individual pursues a particular train of investigation—when he examines, compares and draws conclusions, he is said to reason. In every mental operation we refer to our past judgments; and the more accurately these have been recorded, so much the more easy does the formation of every additional one become. How abortive are the reasonings of the child, until they have been strengthened by age and exercise? Our memory and our associations however, are not less called

upon perhaps, with respect to sensible objects, than with regard to those which are purely intellectual. The correctness of our judgments, is influenced by that of our observation; when we generalize, we reason, not less than when we classify, examine, analyze, compare or infer. Reason is not so much a particular faculty, as the sum of all our faculties. It is the characteristic of human beings, not because animals do not reason, but because their reasoning powers are so far beneath our own. Reason is variously possessed by mankind: in some, it is so highly developed, and in others so defective, that we can hardly believe the instances to occur in similarly constituted individuals. High moral and imaginative, though not identical with intellectual development, necessarily presupposes more or less of the latter. The intellects of the great majority however, slumber in comparative inaction; they toil and they suffer, but they reflect little. As reason is the most remarkable, so it is the most durable of human possessions. We retain it through every change of fortune, from birth to the grave. It is our unalienable birthright, and cannot be forfeited, unless through misconduct or disease. Reason is no man's gift; it is the appanage of poverty as of wealth. When duly cultivated, it requires no extraneous influence to urge it forward; it asks a certain degree of development however, before it can assert its rights. The minds of millions now lie torpid and asleep—who shall rouse them—who shall cast off their

heavy shackles and bid them be free? Who shall place them in a condition to claim, and to secure for ever, those precious possessions, compared to which, all others fade?

9. Imagination though not confined to the poet, is usually supposed to refer to the power of combining ideas of a certain order. Prior associations are called up by the memory, while new ones, some of a permanent, others of a fugitive nature, are created. Passion of some kind, is in truth the moving power, and men are never so imaginative as when they are under its influence. It is obvious that the character of the different trains on which we bestow the term, will depend on the age, the station and the habits of the individual. The school-boy thinks on his prizes and his pastimes; the youth on the mistress of his affections, and on scenes of wild adventure; while the adult dwells on projects of ambition, philanthropy or wealth. The faculty varies in different individuals; some being imaginative to an extreme, while others are so with difficulty. As in every other case, exercise yields facility; while the inducements are various—talent, passion and necessity. We look upon Homer, Milton and Shakespeare, with justice, as men of a highly imaginative order, and possessed of superior intellectual attainments. It does not follow indeed, that cultivated individuals should be poets, though the converse is necessary. Talent however elevated, cannot without assiduous exercise, constitute a poet, and the rule extends to every act in which the imagination finds scope.

Imagination is the source of numerous gratifications. How often are we made happy by the fascinations of our day dreams? Thus, by means of this magic faculty, we realize pleasures in advance: joy indeed, quickly passes away, but expectation is limitless. How often are hardships and wearing toil—how often are the exertions of the patriot and philanthropist, cheered and comforted by the anticipation of good? Imagination aids the upright man to associate with his trials and crosses, the joyful end which is to accrue from them. Surely, it is no mean agent, which thus enables us to connect even pleasurable emotions, with immediate pain. How limited in truth, would our intellectual existence prove, were our ideas and feelings, merely to follow the order of their production? Our faculties however, are multiplied, and we are able to create endless combinations of beauty and magnificence, extending to all things earthly and heavenly; even to that great Being, who, great and wise as he is, has framed us thus to minister to our well-being. He has not indeed, permitted us to form definite conceptions of the final condition of man, whether as regards this world, or that to which all alike are bound; but he has given us imagination wherewith to create a world of probabilities, and by placing us in the midst of difficulties and doubts, has sharpened our moral and mental vision, and incited us to its vigilant and unceasing cultivation. Imagination is a good in proportion to the use which is made of it. Well-regulated, it is the source of innumerable pleasures and advantages—

the contrary, it leads to countless evils. It is the duty of every one to keep it in subordination to reason; and those in whom it is not governed by the probabilities and contingencies of life, create for themselves an endless tissue of misery and disappointment.

10. Memory is the most wonderful of the faculties with which we have been gifted. It would be little to experience sensations, if we had not the power of recalling them. We retain the feeling or the idea which arises from a sensation, long after its origin is forgotten. Repetition and vividness are sources of permanency. Thus it is with the greater part of mankind; they remember or forget as circumstances dictate. Numerous contrivances, such as language written and spoken, pictures, statues and edifices, are used to aid and assist the memory. The Mexicans employed knotted cords, and the Egyptians hieroglyphics, while the Chinese and Japanese use a complex system of arbitrary marks, by which ideas and objects alone, are represented. There are numerous varieties in memory, both in power and in kind; some recollecting places, others words best. We remember more speedily from having learned to control our attention; while we recal most readily, the things with which we are conversant. A grammarian will recollect the analogies of language, better than a mathematician will do; but the latter will excel him at a problem. A physician will retain medical details more easily than a lawyer, and conversely.

How important the part which memory performs, whether with regard to science or the details of life? Quickness of recollection is created and perfected by exercise: presence of mind is a modification of this invaluable power. How remarkably is this faculty evinced in the practised debater and hardy veteran: what coolness in the midst of danger, and what fertility of resources, do they not respectively exhibit? Our knowledge remains latent till memory calls it forth. Where it reposes meanwhile, and how it is retained, are not to be explained. When the wonder-working wand of association is waved, it enters upon the stage of consciousness. Some things vanish, while other things are too deeply graven ever to be erased. Whence this is, we do not know. Yet there are events which seem to leave no trace behind, until some talismanic chord being struck, the forgotten theme starts forth afresh. Our pleasures and our pains, after being felt with vividness for a time, melt away and are forgotten. Our joys and our sorrows deluge us with emotion while they last, but subside at length, into calmness or indifference.

11. Futurity is a name for all forthcoming events—prescience for those which we anticipate. We have so often witnessed a certain succession of occurrences, that an immutable association connects them together. Summer has so long followed spring, and spring winter, that we arrive at the conclusion that they will ever continue to do so. We affirm that we know that the sun will

rise to-morrow, but all that we really know, is that it has been so heretofore. Our knowledge as to the continuance of this phenomenon, as of all others, relates wholly to the past. The sun has set and risen so often, within the compass of our experience, that we cannot help believing that it will do so, to-morrow and to-morrow, through succeeding ages. Thus, is prescience produced, and admirably does it serve our purposes. Less was not to be expected from the device of an unerring and all-wise Contriver. How deplorable would the condition of humanity become, without a knowledge of the future? The mariner would cease to ply the deep, and the husbandman to till the soil: all productive occupation, with hope and fear, would equally cease. With the certainty of a future however, every thing is pursued with alacrity and success. Had more specific information been necessary, the means of acquiring it would have been imparted: yet, when certainty as to the dim and distant future fades, we have been gifted with imagination, and blessed hope, by means of which, under the control of reason, we image forth that which is good and desirable. Knowledge more perfect, would have been incompatible with the economy of existence. Even as regards this world, prescience is desirable; but it soars beyond time and space, and carries our delighted hearts into the regions of futurity. Such overflowing evidence of the wisdom and goodness of God, is furnished to us in this life, that by an association still more

binding than in the case of material events, we trust and believe, that they will be exercised for ever, better and more abundantly than we are able to conceive. As to the prescience of that great Being on whom our dependence rests, it must be infinite, for He knows all things. There can be no past, no future, to One, from whom all knowledge, excellence and order, emanate, and in whose hands is the fulness and the origin of existence.

12. Motive may be defined as a state of consciousness that precedes a given act, and by which we are inclined to perform it. Motives may be sensual, intellectual, moral, or mixed. Our objects and efforts through life; the conduct of the ignorant, the vicious, the wise and the good, come equally, but how differently, under their influence. All men, the insane and idiotic excepted, are regulated by them. The murderer has a motive, execrable though it be, along with the man of sublime virtue. Actuating motives are not always the only ones: a man may be governed by numbers in succession, to the force of one or more of which, he eventually yields. How frequently are the painful struggles to which the human breast is subject, to be ascribed to the collision of conflicting motives; and how often does the heart heave and labour with agonizing throes, before it can come to a decision? The motives which influence us at one time, are inoperative at another: their proper regulation embraces the just appreciation of everything that

conduct involves. Praise and blame stand in close relation to them; hence it is, that we are so much on the alert to detect the motives of others; an inquiry however, in which we often fail. Success will be contingent on our knowledge of the human heart, and on the degree in which our faculties are matured by the intercourse of life. Men of the world rarely make a sufficient allowance for the different springs of conduct. Political rancour and sectarian animosity, largely contribute to erroneous interpretations: other causes operate, but none on a scale so unremitting, or so gigantic as these. The regulation of motives by principles of truth, equity and moderation, is among the highest and best endeavours of human virtue.

13. The subject on which I now enter, has occasioned more stormy discussion, than perhaps any other within the range of metaphysical inquiry. I speak of that state of the human mind which bears the name of will. It was once supposed that virtue and moral obligation, were affirmed or denied, according to the manner in which it was explained; just as if truth could be unfavourable to the interests of virtue, or as if men's knowledge and practical experience, could be neutralized by their conclusions on abstract topics. Much of the confusion on the subject of will, has been occasioned by inattention to the meaning of words, or by accepting them in a variable sense. Were this previously determined, it is probable that many noisy controversies

would not have occurred, or that they would have been conducted in a different manner.

Doubtless, we possess the power of willing, but not apart from motive or impulse. I desire to trace these lines, but the association of the act of writing, with words: these, with the ideas which suggest them, and these again, with a succession of trains, involving not only all that I have written, but the motives which led me to undertake the task, and consequently, more or less of my past intellectual and moral existence, must have preceded the determination. When I try to recollect, the mind pauses on the different associated circumstances, until perchance, the wished-for idea makes its appearance. Yet, how is it that we dwell longer on one train than upon another; by what inscrutable process is it, that ideas and feelings succeed each other to such an endless extent, and that the mind acts upon the organs, and constrains the performance of its will? Long trains follow, the one after the other, of which the order though similar, is not identical with what we have experienced before. Here, the great principle of association presents itself in a peculiar light, modifying by an admirable economy, but not deranging the uniformity of our mental trains. This is effected by calling up collateral links, which are connected with others without end. Thus, we perceive that nothing can come into our consciousness independent of the great bond of association, or without some preceding cause, motive, or impulse, whether ori-

ginating in the mind itself, or derived from without. We receive an idea or feeling in the first instance, from sensation; but once received, it is instantly annexed to some leading cluster of ideas or feelings, and thenceforth, is governed by the laws of association. As to the power however, by which these acts of association and volition are performed, we are wholly in the dark.

It is well determined that we cannot will any thing, without some previously impelling motive. If any one think that he can do so, let him try the experiment. Whether we turn to the right hand or to the left, rise or sit down, converse with other men, or commune with ourselves, there must in every case, be a motive. Even in guessing, there is a casual association, that inclines us in one direction, rather than in another. We say that we can execute a certain action, or refrain from it—true, but there must be some impelling cause. If by free-will, is meant that we can act independent of circumstances, it is a nonentity; but if we mean that we have the power of choice, in subordination to motive, the name and the definition may be equally assented to.

The power which association possesses in the regulation of the will, is strongly evinced by the circumstance, that we cannot recal our emotions, or even our ideas, without having recourse to it. Do we want to review what is known on a given subject, we search the repositories of science; we go from point to point, and from link to link; the memory pours forth its stores, and the task is

done. As to feeling, when we think of the words and actions of the beloved, but absent object of our affections; when we contemplate the apartment which he occupied, or even the garments which he wore, our hearts overflow with bursting emotion. Much of the ambiguity prevailing on the subject of will, motive, and action, appears to have been created by the circumstance, that they may be described as occurring, either actively or passively. Whichsoever phraseology we employ, it is obvious that the facts remain unaltered. We say with equal convenience, that an idea arose, or that it has been awakened. There is nothing ambiguous in the occurrence, though the language into which we translate it, may be so. When this is properly explained, every thing becomes intelligible, and we may retain the form of expression which pleases us best. That however, which designates an active power, has been so long in use, and is so conformable to the prejudices and opinions of mankind, that it is not likely to be discontinued.

14. The great principle of association is connected with every form of consciousness, belief not excepted. To know a thing, and to believe it, as Mill has tersely remarked, is one and the same thing: we cannot know, without believing it, nor believe, without knowing it. The two states of mind are identical, and the terms by which we designate them, convertible. Belief however, is not always regulated by truth, for it is certain that we can believe a falsehood not less

firmly than its opposite; but no one can do so knowingly. Belief then, follows all the errors of our minds, and all the illusions of our senses. Feelings will often remain, when belief has ceased, and even sometimes re-awaken it. Thus, reconversions are perhaps oftener caused by the heart than the head. We are aware however, that some things are not true, yet we sometimes find it difficult not to believe them. It is hard to think that the heads of the antipodes are placed opposite our own; that the sun does not move round the earth; that colour does not reside in bodies, and that we do not see extension. Our belief in the future, is a case of immutable association, generated by the repetition of trains of events. Continuance and futurity, in this case, are convertible terms; but if the reasonings of Hume, were admitted to the extreme to which he attempts to push them, we could believe in nothing that did not come within the immediate range of our observation. Yet doubtless, this writer, in the face of his own principles, made a provision for the future, and perhaps believed that the works to which he consigned his opinions, might survive him. Testimony relates to things past or absent; and we have sufficient evidence to shew, that it will lead us to believe in what is false, as well as in what is true. The readiness of belief, is contingent on our knowledge and intellectual activity: the ignorant will embrace the most repugnant absurdities, and reject the most certain truths, just because the former are

in accordance with their prejudices, while the latter are otherwise.

It is a question often agitated, whether we can believe at pleasure. One party affirms, that opinions lie wholly at our discretion, while another asserts the contrary. Neither of these categories however, involves the truth; both are partly right, and partly wrong. It is the interest of all to believe what is true, yet it cannot be contended that all men do so. Going upon the first hypothesis, how does this happen, since the matter lies at our disposal? Probably, some cause will be assigned; this, therefore, is only what is required to overthrow the hypothesis in question. For without denying the power, if hindrances be once admitted, it shows that it is subject to modifications. The other view is also wrong; for although belief is controlled by circumstances, it errs in stating, that it is in no respect within our power. If those who assert such doctrines, really entertain them, why do they try to propagate them? It is not less certain indeed, that every one has a power over his opinions, however modified by circumstances, than that it is every one's duty to search after truth. It will now be proper to inquire what the power is, which man has over his belief; what the circumstances are which restrict it, and lastly, the nature of the responsibility which is attached to the exercise of it.

Every one must admit that we can employ our senses within certain limits, as we please: we pos-

sess a similar power over our mental faculties. Both are placed under the control of motives, emanating from ourselves, or coming from without. Those which influence the educated and moral, are inoperative with regard to the ignorant and depraved, and conversely. A temptation to steal, or to commit murder, could not act upon the first, though it might upon the last. One man may refrain from an immoral act, from a conviction of its injurious consequences, and another, from an aversion to it; the most moral character however, will unite the love of virtue and the contempt of vice, with a keen discernment of the advantages of the one, and the evils of the other. Where knowledge and feeling do not lend their sanction, the individual so circumstanced, must be highly defective. Knowledge defines our duties, and aids the heart in their appreciation. An ignorant man is prepared to entertain the most flagrant absurdities, and perhaps, to perpetrate the most revolting crimes. Could the wretched barbarian or ruthless fanatic, rejoice round the body of a human victim, reeking in blood or writhing in agony, were his heart alive, or his head instructed, as to the duties incumbent on the virtuous and intelligent? In every condition of life, the influence of the motives which regulate belief, will operate according to the amount of moral and intellectual cultivation, the habits and predilections of the individual. These will cause the admission or the rejection of given tenets; stimulate inquiry or repress it, and lead to the adoption of error or the advocacy of truth.

The circumstances which regulate belief are numerous: the condition in which a man is born; his rank and estimation in society; his profession, and above all, his education, are very influential. What prospect has one who is bred in an atmosphere of barbarism and superstition, of acquiring correct information, or virtuous principles; or how is it possible to present motives to his mind, sufficient to promote inquiry, or to further the detection of error? Were he even so fortunate as to escape the general contamination, he cannot venture with impunity, to denounce the opinions and the practices of others. Numerous passions and prepossessions, as Bailey has remarked, serve to influence opinion. When honour, fame, pecuniary profit, and early association, are connected with belief, they must swerve inquiry, and lead to the accumulation of partial evidence. How few have the firmness to act in opposition to such considerations, and by resolute investigation arrive at truth? Yet is this moral courage necessary to him, who would prosecute the search under unfavourable circumstances. The governments of some countries, interpose their sanction in behalf of particular views, to the prejudice of others. It is needless to observe how much this must serve to bias inquiry. There are also other artificial sanctions of time and place, that lead to a similar result.

The man who directs his mental efforts in one direction, without adequate reference to the conclusions of others, must be unaware of the injustice which he exercises towards himself. He

becomes unable to appreciate the evidence in behalf of the opinions of others, or to detect the errors that lurk in his own. Of the various creeds professed on earth, how numerous are the individuals who entertain the firmest conviction with respect to each, yet it is morally evident, that all cannot be true. Doubtless, many profess what they do not believe; hence perhaps, the deplorable error, that people, circumstances remaining the same, can believe as they please. A man's profession may be altered by allurements or intimidation, but it is impossible by any such means, to change his belief. Profession and belief are distinct; they may or may not be in accordance, but they should not be confounded. Many have treated this subject in a manner, that reflects equal credit on their hearts and understandings; yet, until an error so baleful is rooted out, enlightenment and rational tolerance cannot well exist. What indeed, would the advocate of the fallacy alluded to, reply, were he asked to change his opinions for a single hour? Could the individual who should refuse so conclusive a test, really admit the delusion which he professed to believe? An anomaly still more startling, exists in the conduct of those who claim tolerance towards themselves, yet refuse it to others. These however, are among the weaknesses perhaps inevitable, which adhere to human beings, in a condition of imperfect moral and intellectual progression.

The discussion of the natural sanctions and prohibitions, founded by the Author of our nature,

and connected with belief, comes more fitly under the head of moral causation. I shall merely observe, that such sanctions and prohibitions do exist, and that disease of mind, misery, ignorance, and vice, as certainly attend the violation of the laws which regulate our intellectual and moral being, as disease and death result from the infraction of those, which have been instituted for the well-being and preservation of our animal frames. Mental health and activity, with the ennobling qualities that adorn the heart, are not less certainly ensured to those who obey the one, than are bodily health and strength to those, who conform to the other. It is the duty of every one to seek truth and moral excellence to the utmost of his ability, and to resist obstacles, obloquy and threats, whenever they would interfere with these invaluable acquirements. This is alike incumbent on all, and no base expediency, no love of gain or dread of injury, should induce us to part with our birthright—the acquirement of as great a sum of knowledge and excellence, as our faculties and opportunities will permit.

15. Numerous disputes have taken place on the subject of identity. It may be defined as the perpetuity of body or mind through life. Bodily identity, absolutely speaking, cannot exist unless for a moment, since the materials of our frames are incessantly and rapidly changing. The case as to form, is different; this alters more slowly than the substance: the materials are cast in the

same mould, and the resemblance continues after every original atom has disappeared. Thus, we call many outward objects the same, because the forms and relative localities remain. We consider a rainbow the same, from minute to minute, though the drops of water and rays of light, flit away each moment: we do not perceive the mutations of the parasitic cloud, and the river of yesterday, is the river of to-day. According to the material hypothesis, identity in one sense, is out of the question, mind and body being of one substance, and changing from day to day, with the food which composes them. We do not know, and probably could not comprehend the substance of the mind; we are aware however, that it is not matter. We have no grounds for believing that it ceases to be the same, and consequently, are entitled to conclude that the mind persists unaltered. The order and the amount of our sensations, feelings and ideas, are continually varying, but this affects in no respect, the sameness of their vehicle. But consciousness only reveals the operations of the mind, and these can never shew the nature of the thinking principle. The phenomena of mind and matter are distinct; they have nothing in common, and to confound them, is to assert that sensations and the external sources of sensation, are one and the same. To sum up the question—bodily identity, though not absolute, continues long enough both as to substance and form, to isolate the individual from his fellows, and to

create an indissoluble association between its outward manifestations, and the inward and unchangeable mind.

CHAPTER XVI.

ON THE RELATIONS AND ADAPTATIONS OF THE HUMAN MIND.

1. THE relations and adaptations of the human mind, are both numerous and important. They include the varied concerns of society; of man with man, and of nation with nation. Our vices and our virtues relate to human intercourse, and are generated by it. This consideration places in a striking light, the influence of man on his fellows; for if the misconduct of the profligate, and the philanthropy of the benevolent, are occasioned by the institutions of society, they lead to an important inference as to the obligation under which it labours, of making a provision for the intelligence and morality of all its members. The influence of governments on the governed, of nation on nation, and of individual on individual, is enormous. How much of our happiness, and how many of our sorrows and our sufferings, are occasioned by the conduct of others? When we descend to particulars; when we contemplate the multiplied relations of man

with man, and enumerate those which subsist between members of the same family, the same community, and the same era; when we reflect on the influence of the dead and gone, on the living, and on the prospective influence of existing races on posterity, we are struck with the magnitude of these relations. How many of our physical, but how very many of our moral and intellectual gratifications, depend on the co-operation of others? Governments control a multitude of pleasures. In taxation, and in the application of its proceeds; in war and in peace; in the administration of justice, and in the appointment of honest and able functionaries; in political and religious impartiality or the reverse; and in the absence or the existence of restrictions on the diffusion of knowledge, their influence is boundless. Mankind are mutually dependent; the evils of society are great, but they are only incidentally contingent. An isolated human being is a fraction; man may be miserable in society, but without it, he cannot be happy. It is the birth-place of his virtues, as well as of the moral and intellectual energies, that dignify and adorn his nature. Although not constituted as it should be, it is the element and the agent of his moral and intellectual advancement; the equal instrument of enormous good as of prodigious evil. Yet, were society regenerated; were men's habits, manners, feelings and thoughts, placed under the abiding influence of universal knowledge and benevolence; were our intellectual,

moral, and physical capabilities, cultivated from infancy, I cannot see how it should originate evil, or anything in short, save unmixed good. There is no innate or gratuitous malignity in the human heart: if inspired with knowledge and benevolence, beneficence must result; or if with ignorance and malevolence, vice. Whence our good or our bad qualities, if not from education, effort, and example, and the manner in which these are directed? Man cannot be happy alone; nor can he realize the fruition of enjoyment of which he is capable, independent of others. The Deity has willed it so, for the best of purposes, and his design has been secured by the constitution which he has imparted to us.

I. The relations of man with man in matters of morality, are of vital importance. Science and literature however, as complements of morality, and as branches of intellectual culture, afford numerous advantages; they refine the imagination, and to a certain extent, purify the heart. How often have they assuaged the tedium of sickness and sorrow, as well as prevented the intolerable incursions of mental weariness? Besides yielding a multitude of cheap, and easily accessible pleasures, they humanize the feelings, and pave the way for the reception of the better qualities of our nature. By approximating the humble in station to the affluent, they break down the unnatural trammels of society, and create a bond of union between nations and individuals. They furnish additional resources to meritorious in-

dustry, and in a word, enhance and increase the pleasures of existence. Every one should be acquainted with the elements of science; it would yield untiring recreation, promote health and moral well-being, lessen superstitious credences, and facilitate the production of the comforts of life. Scientific discoveries have economized time and labour, and virtually lessened the intervals of space. These things involve relations of the greatest moment between man and man, and without human intercourse, could never have been compassed. We have been intended for communion: this is proved by the mode of acquiring, and of communicating knowledge. An ample field of contemplation and instruction is left free to all; all are endowed with equal wants, and with equal, or nearly equal capabilities. Our intellectual and moral, no less than our physical necessities, impel us to rest upon each other for assistance and support. The fine arts, as music, painting, sculpture and architecture, are allied with literature and moral science on the one side, and with physical science on the other. They heighten the amenities and the pleasures of life; they improve the intellect, and judiciously directed, advance our whole nature. They at once allay the evils, and multiply the advantages of our earthly probation. Yet unquestionable as these benefits are, they sink into insignificance contrasted with those accruing from moral culture. This it is, which aggrandizes our being, and which renders all other endowments subordinate.

The relations of governors with the governed, and conversely, yield ample scope for extensive disquisition. Such, embrace the sciences of politics and legislation, and numerous details in political economy. The best form of government, and the means of securing it, have caused bitter controversies for ages. A single individual rarely possesses sufficient information and discretion, to undertake the exclusive and uncontrolled charge of a nation. The most valuable results attendant on self-government, are the enlargement of understanding which the processes of deliberation and action induce. Nevertheless, in countries wherein moral and intellectual enlightenment does not pervade the mass, a despotism of some kind is almost inevitable. When the people at large, are unable to appreciate the more solid features of human character, adventurers of superior energy and reckless daring, often succeed in grasping power. Even when chance or succession under such circumstances, places a man of sterling qualities on the throne, his will becomes inoperative, through the prejudices of an ignorant and debased community. The progress of knowledge is slow, and cannot be forced. Improvements in governments, are contingent on those among the people; beneficial changes seldom precede the intellectual capacities of either, and it cannot be too much regretted that the energies that might be devoted to the advancement of both, are fruitlessly consumed in bloodshed and war. The best form of government

is that which secures the good of the whole ; arrangements that only consult that of the minority, are indefensible. If existing governments be tried by this test, they fail, since the members of every community are in a condition with respect to comforts and enjoyments, far inferior to their requirements and their capabilities. Will any one contend that the existence of defects furnishes grounds for their continuance ? There is indeed, ample scope for the efforts of the philanthropist, the legislator and the moralist. Men are everywhere more or less unhappy : even the favoured few, are not exempt ; for if there be misery or injustice anywhere, all must reap the consequences. If governments are able to prevent so many unhappy results, why do they not ? They have singular, though in a measure, dormant powers of doing good. If further perfection await mankind, it must accrue from the joint cultivation of hand, head and heart, of all : now, it is amply in the power of governments to ensure this in young and old, in both sexes, and in every station. The wisest and best should be selected for the performance of legislative duties ; surely, talent and moral probity afford a better criterion, than mere wealth and station ? Until they are better informed, the people will not exert the necessary discrimination. From the obstructions which have been thrown in the way of knowledge, it is evident that legislatures in general, have been anything but anxious to secure its propagation. What should we think of a government

that were to attempt to canopy out the light of heaven, and grant its admission to those alone, who could pay? Now this is what is too often done with regard to knowledge. Surely, a wiser and a happier posterity will hardly believe that such restrictions could ever have existed? Knowledge—moral and intellectual, is the light of the soul, and they who exclude it, are guilty of sinning against human nature. When it is more widely diffused, the people will become better acquainted with their rights, and better prepared for their temperate enforcement. The exaggerated and senseless partisanship which we too frequently witness, would be replaced by resolute and sober inquiry, and the appointment of public functionaries would no longer be the signal for outrage and violence. Were enlightenment general, would any man dare to sway the voices of the people by threats, or sinister influence? Talk of the expense contingent on the general diffusion of knowledge—rather let us speak of that which is connected with the jails, the bridewells and the penitentiaries, the enforcement of a sanguinary code, and the loss of property and life; let us talk of the insecurity, the dread and the suffering, which attend the commission of crime, with all the countless evils that spring from ignorance. Why should rulers seek any power beyond that of doing good? The better education of the mass; increased facilities for acquiring information, with the knowledge and exercise of political rights, would go far to ame-

liorate the condition of mankind. When these advantages are secured, people will unite for rational purposes, and not merely to celebrate the orgies of intemperance, fanaticism, or party-feeling; while warned and instructed by the calamities of the past, they will seek their happiness in the exercise of the means which supreme benevolence has placed at their disposal.

II. Man's intellectual relations to the phenomenal world have already been insisted on. It was repeatedly urged that a multitude of ideas were thus generated, and that our faculties were thereby stimulated to a high degree of activity. Outward objects have been placed in part, under human control, and in making a provision for our wants, our capabilities are developed. Thus, while we till the ground, or pursue the ocean track—in a word, while we bend the stubborn energies of nature to our purposes, they re-act upon ourselves, and produce modifications the most favourable to our advancement. Is it not a sublime provision by which it is enacted, that human faculties shall be eliminated in the ratio of their action on outward objects, and on themselves? It would be superfluous to enter into the varied details involved in the influence of the arts and sciences; suffice to say, their operation is endless. The action of mind on mind however, is greater than that of all the powers of nature put together. Even the controversies, the battles and the agitation, with which the discussion of a multitude of topics has filled the world,

stimulate inquiry, and by rousing the mind from the torpor of ignorance, prepare for the universal reign of equity and truth. Assuredly, when we reflect on the manifold operation of mind on mind, and on the influence of external nature, evolving our powers in the most systematic and orderly manner, it yields us a sublime example of Almighty Providence, and leads to the unavoidable conclusion, that a scene still more diversified, awaits us hereafter.

III. The relations that exist between the human soul and its divine Creator, are of measureless importance. If the magnificent spectacle of the starry sky, the broad earth, and all the wonders displayed around us, is calculated to raise hosts of ideas respecting each class of phenomena, how vast is the inference which we are thereby entitled to draw, with regard to the wisdom and power of the great Framer of all? Can it be supposed that he intended us to have a knowledge of them alone, or that his productions should be more worthy of consideration than himself? Great and valuable as is the immediate knowledge which we derive from the works of God, it is vastly inferior to that which we also gain from them, as to his existence and sublime providence. The phenomena of creation could have no value without a Creator. Were it possible to arrive at the conclusion that this fair and wondrous world had no head, I could only wish to die. Existence would be priceless without a belief in God, and in the continuance of our being in a better world.

I could sooner suppose a corpse to have never been fraught with life, a statue to have been hewn without hands, or a work of genius and intellect to have originated without a soul, as arrive at the conclusion that the universe had no God. As for those who can believe that an overruling wisdom and an untiring benevolence, do not preside wherever there is light, and life, and being, we must grieve for their delusion, but rejoice that they are mistaken. It is exalting to acquire knowledge, and to imbue our hearts with the dictates of virtue, but it is elevating to the utmost, to know that there is One who is goodness and truth unalloyed. The phenomena of creation are valuable in themselves, but they are infinitely so, when viewed in relation to their Author. How cold and dry are the pursuits of science, when enlivened by no reference to Him, to whom science and truth alike owe their origin?

The world is not God, nor any of the things which it contains—nor yet the mind of man, nor the stars of heaven, great and glorious though they be. Where then, does he reside, and on what do we found our belief in his being? The existence of our own minds is assured to us by consciousness, but as to the existence of those of others, we can only be indirectly aware. There is nothing uncertain however, in this assurance. No disbeliever ever doubted, that other men possessed the privilege of thought and feeling; their words and actions produce an unswerving conviction. His belief on this head, is the joint

result of sensation, testimony and reflection; the conclusion is irresistible, and nothing can root it out. As the works, the words and the actions of man, indubitably prove the possession of thought and feeling—in a word, of a soul, so the world and all that it contains, man himself, with all animate and inanimate objects, demonstrate in a manner the most forcible, that there is an all-pervading principle which thinks and wills, and on which we bestow the name of God. The works of the Deity yield endless evidence of contrivance and adaptation, harmony and variety; while they urge in terms, of which language is but a feeble transcript, his existence, his power, his knowledge and his goodness. Can there be power, where there is no one to exert it; contrivance, without a contriver; or goodness, where there is no one good? Whether we survey the phenomena of creation through the medium of the heart or the understanding, they afford equal evidence of wisdom, goodness and power.

The thoughtless and the unfeeling have said—we cannot see God; but can we see the human soul, and do we believe the less firmly, that it feels and thinks? The spirit of man is not material, nor is the spirit of God; how then, can we expect that either should come within the scrutiny of our senses? It is with the mind's eye that we must see God; it is with the heart that we must feel him. We learn to contemplate his wisdom, his excellence and his supreme power, in his providence and wonderful works. These discourse

of him incessantly; these display in language that cannot be mistaken, his being, his wisdom and his might. It is vain to deny the inference. If the human mind can discern wisdom, power and excellence, in the great creation around us, there must be a Being who is all power, all wisdom and all excellence. To gainsay this evidence, is only less deplorable than to ascribe qualities to the Deity, at variance with all the conceptions which we are able to frame, of superlative goodness and power.

The habitual contemplation of the excellencies of God, and the practice of referring all things to his might, and their regulation to his providence, besides the beneficent influence which they exercise on the heart, elevate and purify the reason itself. The man who has a firm conviction of the power and wisdom of the Deity, is saved from the contamination of a multitude of errors. He cannot admit anything that is derogatory to supreme wisdom and goodness; he will perceive that every arrangement immediately or prospectively, is perfection, and he cannot believe in any inadequate or inferior contrivance, or in any pernicious or unnecessary agency. All the laws of nature are recognized as bearing the Divine impress. In fine, by referring all things to God, and by ascribing wise and useful ends to everything within the sphere of our observation, we come to possess the most intimate and unswerving conviction, of his majesty, wisdom and truth.

CHAPTER XVII.

ON THE PRIMARY EQUALITY OR INEQUALITY, AND
ON THE PECULIAR TENDENCIES OF THE HUMAN
INTELLECT.

SOME of the individuals by whom Homer, Milton, Dante and Newton, are in a manner deified, would look upon it as a kind of desecration, were it asserted that equal capabilities existed undeveloped in multitudes of other men. Yet, if Locke, Tasso, Pascal or La Place, had been natives of Caffraria, could they possibly have acquired their respective eminence? If it be admitted that they could not, everything is granted that the adherents of opposite views could desire. Individuals vary both in acquirements and mental activity, but we are not entitled to ascribe this disparity to innate peculiarities, unless we fail in assigning an adequate external cause. The efforts of the mind itself, have a powerful influence in the production of mental and moral inequalities, but their primary impulse and direction, are derived from without.

Is there an inborn tendency to any peculiar pursuit, science or art? We know nothing of the structure of the mind, much less are we able to discover any original bias to one occupation more than to another. We do indeed, witness

the utmost diversity, but we cannot assign this to original tendencies, unless we fail in deriving it from the operation of outward agencies. It is not to be denied, that we possess wonderful capabilities, but these are the attributes of our species at large; and it is fallacious to assert, that an individual is destitute of them, when they have never been sought for, or cultivated. How enormous the mental and moral powers of mankind, and how inadequate their development? The genius of one generation too frequently becomes the pigmy of the next. In every age, individuals of superior energies and acquirements, have been looked upon as different from the rest of their species, not so much in virtue of those energies and acquirements, as from the belief to which their possession led, that their owners were beings of a different mould. The prejudice in favour of peculiar powers, has been injurious to the interests of education and of intellectual culture. Why should a man persevere, when he is persuaded beforehand, that he cannot succeed? If the conviction were general, that each might shape his course and measure his progress for himself, it would prove a powerful incentive to steady exertion. People believe that they may proceed a certain length, but that the heights of science are barred against them; as if a farther progress should be less practicable than one already achieved, and as if all progress did not result from a conviction, however partial, in the efficacy of perseverance. If greater attention

were paid to the influence of mental energy, and to the impulses of feeling and passion, less credence would be yielded to the doctrine of innate peculiarities, whether as to power or kind. Unswerving energy, continually bent in a given direction, urged by passion, overcoming every obstacle, and casting aside all distractions, is doubtless, adequate to the performance of any task within the compass of human abilities. It may be urged, that I am taking for granted the point at issue, and that this energy, and this passion, are innate. If we examine into them, however, we shall arrive at the conclusion, that they arise from the progressive action of outward agencies. The exertions of the lawyer, the soldier, the man of science, and the poet, take different directions, and proceed with equal force, from the operation of different motives. Had it not been owing to the general amount of knowledge, and to their individual position, those admirable individuals who have adorned humanity, would not have appeared as such; others would have filled their places, and names now unknown, would have gained the reverence of mankind. It is still urged however, that Newton and Milton would have distinguished themselves, though in a lesser degree, had they been born among savages. We can hardly however, concede anything to the force of a hypothetical argument, founded on the possible occurrences of a circumstance, to which reason and observation are alike opposed. We have no proof of any innate pecu-

liarities whether mental or moral, or of superior or inferior capabilities, as regards literature, science or art. Men indeed, may be born blind or idiotic; but the latter is not to be ascribed to intellectual, but to defective corporeal organization. How far the influence of bodily structure extends, we do not know, but we have reason to believe that in ordinary cases, it is quite inferior to that of mental and moral culture. If superior qualities were hereditary, the wise and good would have children like themselves, which assuredly is not the case. Let people however, place no feeble confidence in well-directed training; in strenuous attention, and in an increasing love for knowledge, virtue and truth.

The examples of eminent persons are continually brought forward, and it is asked, could others become such as these? Yes, if they will make use of similar exertions, and if they enjoy equal opportunities. The estimate of human talent however, is very variable; information that would once have conferred eminence, no longer secures distinction. Millions have never heard of our greatest men; and thousands perhaps, of superlative attainments, members of distant communities, have gone to the dust unknown to us. How local is reputation; to how many accidents is it subjected, and how few are the individuals whose claims are generally admitted? The facility with which cultivated minds make fresh acquirements, is given as a

proof of a naturally elevated intellect; but it is not just to compare persons of superlative energies, with others in whom they have not been developed. Superior capabilities are the attribute of human nature, but not the exclusive prerogative of individuals. The opinion here adopted, may be true or it may be otherwise, but it is certain that continual efforts can never lose their value, as powerful agents in the development of the human mind.

There is no sex in the mind. When circumstances have permitted it, the female intellect has shone forth as brightly, in every department, as that of man. Female education however, is less attended to than it ought, and too soon discontinued. Superficial acquirements fill the place of solid instruction, so that the admirable capabilities of our common nature, have no adequate scope in one half the species. Even with its limited opportunities, what do we not owe to female intellect, and what might we not gain, were the cultivation of our common heritage attended to as it deserves? As for the sable race, it is hard to say when their intellectual emancipation is to be accomplished. Plunged in barbarism in their native regions, despised and degraded elsewhere, the dawn of their civilization seems remote. Educated negroes alone, are adequate to the work: the climate of central Africa is destructive to Europeans. A few thousand blacks annually distributed over Europe, usefully and practically educated, and furnished

with sound moral and religious instruction, would effect changes the most beneficial in the condition of their countrymen. The natives themselves, so far from throwing obstacles in the way, are desirous of obtaining the information of the whites. We can hardly hope however, to witness a philanthropy so exalted, until the people of these countries shall themselves, more fully enjoy the blessings of knowledge and civilization. The alleged inferiority of African intellect, is a prejudice so barbarous, as to be unworthy of refutation. Those who entertain it, have contracted it from the spectacle of slavery, as if the human mind, whether in blacks or in whites, would not languish in bondage. If ever the hand of benevolence shall extend itself to the task, a rich and grateful harvest will be reaped in the glorious spectacle of hearts and intellects, glowing and awakening, under the radiance of the sun of knowledge and of truth.

CHAPTER XVIII.

ON LANGUAGE, SCIENCE AND ART, AND ON THE BEST
MEANS OF ACQUIRING A KNOWLEDGE OF THEM.

1. LANGUAGE, both spoken and written, is a case of association; yet, we are so intimate with our mother tongue, that we find it difficult to believe that there was a time when we were wholly

ignorant of it. The connexion of a meaning with spoken or written words, is purely conventional. When we find natural objects however, to exhibit indications of wisdom and benevolence, we transfer to them the associations which the works of man have previously enabled us to form, though heightened by the vastly increased display which we are called upon to witness. It were erroneous therefore, to conclude, that language affords the only expression of reason and feeling. The works of nature bespeak as strongly, the wisdom and goodness of an over-ruling Providence, as if they were impressed with a written legend. A language may be lost or misinterpreted, but the productions of Divine power can never be mistaken, by a grateful heart or a willing mind. Language is fluctuating and imperfect, but the manifestations of nature are unchangeable. The testimony of creation as to the attributes of God, is more faithful than that of language alone, which is but the transcript of a fact, and liable to alteration, error and decay. One is uncertain, the other is certain; one is fallible, the other is infallible; the one is from man, the other is from God. How great then, is the demonstration which the Deity thus yields us of himself, and what an unspeakable declaration does it not afford, of his power, his wisdom and his goodness, to the successive generations of men?

Language, as expressive of feeling, opinion and prejudice, may be from man to man, or through the instrumentality of books and other contri-

vances. The reception of truth, or its rejection from these sources, will depend upon our previous discrimination and acquirements. The uninstructed listen to the fictions of imposture with eagerness, and perhaps treat with scorn and incredulity, the person who would disabuse them. Were ignorance replaced by knowledge, the blighting superstitions, and the unhappy practices which desolate the world, would disappear for ever. Men would dwell in the shadow of truth—they would be wise, they would be intelligent, they would be virtuous, and they would be happy.

The process of acquiring language, science and art, is tedious and laborious. In well constituted minds indeed, there is associated with the task, an anticipation of good which lessens the drudgery, until by a beautiful provision, the pleasure overcomes the pain. We should err were we to complain of the toil attendant on mental industry, inasmuch, as it enables us to appreciate the knowledge which we gain, and to value it in others. Information will not come by intuition, nor unsought be won. It is co-ordinate with the application by which it has been secured. This in itself, is a good; it realizes in part, the end which we have in view, and by the satisfaction associated with it, is an ever-growing source of delight. Thus, exertion realizes knowledge, as well as peace, and joy, and satisfaction without end.

The acquisition of knowledge embraces many particulars. The grand problem however, is to

determine the means of acquiring the greatest sum, within a given period. Our physical and our moral well-being nevertheless, must not be sacrificed in the pursuit: the knowledge that should involve this, would be a vain acquirement. The organization imposes certain limits; there are boundaries which the utmost application will not enable us to pass. If we would attempt more; if we would labour for a longer period, our efforts languish, and finally pause. The body has claims which cannot be slighted; the heart likewise, requires culture.

The first great division with respect to the acquisition of knowledge, is that into immediate, and derived. There must be a balance between the two. If we devote exclusive attention to books, we heap our memories with mere verbal formularies; while we err not less egregiously, if we place too much reliance on our limited personal observation. We must study nature in her various forms with assiduity and attention; refer to faithful records in order to gain facts which have not come before us; repeat the discoveries of others, and if possible, extend the great field of knowledge itself. Thus, in language, we should study the best models; learn the vocabulary of our mother tongue; acquire a fund of the choicest expressions and ideas, and lastly, addict ourselves to the steady and careful practice of composition. In science, we ought to select the best and most copious repertories of facts; learn, and verify them by referring to nature; compose

scientific tracts, and finally, try to add to the sum of what is known. In art also, we should select the best models; copy and analyze them incessantly; study the origin of art in nature, and test the works of artists by the same unerring standard and by each other; compose for ourselves, and add to the dominion of art itself.

I. The process by which we acquire the mother tongue, is at once curious and interesting. We witness the performance of given actions along with certain expressions, until eventually, the two are connected in the mind. Names of persons and things are incessantly uttered around us, so that in time, we come to acquire a multitude of expressions with their uses. The titles of actions and feelings also, are learned by continual association. Children do not begin to speak until they have acquired a considerable stock of information; the faculty would be superfluous at an earlier period. When we consider the number of associations that must exist between sounds and the forms of words, before a child can read, it yields a high conception of the ductility of our organs, as well as of the powers of the human mind. The first thing is the utterance of individual sounds; then, their proper sequence and rythm, and lastly, the connexion of the meaning with words and their combinations. Language, is of such importance as a means of information, that anything by which its acquirement is facilitated, becomes of consequence. In place of commencing with the usual elemen-

tary works, it has been proposed to make use of one abounding with ordinary difficulties, and to pronounce, spell and learn by heart, the words syllables and letters, sentence by sentence, in succession. When the first fifty or hundred pages are committed to memory, and gone over in portions, daily, it serves to lay the foundation of a good supply of words and phrases. Great stress is laid on an acquaintance with the syllables, and with their separate meanings and powers; for as every language however copious, is made up of comparatively few of the former, the after progress is thereby, materially facilitated. It is desirable to inquire the signification of everything that is learned, as it forces the pupil to think, and prepares the way for further acquisitions. Explanations of every kind, since they have an opposite tendency, so far as it is possible, are to be avoided. Ready-made questions and answers are absurd, and to commit to memory, unless when learning one's own or another language, is a fruitless consumption of time and labour. The various facts of history and science, can be acquired without storing up useless formularies of words. Choice passages of prose or poetry may form exceptions, but few things are more calculated to weary and disgust, than perpetually learning by rote without end or object.

Were a child habitually placed in the best and most rational society, every one can imagine the advantages that would accrue. Now, this is in some measure secured, by making him learn

by heart, and repeat daily, for a considerable period, a portion of some good author. Whatever enables us to learn language quickly and well, adds further duration, and fresh powers to our being. It fortunately happens that we cannot gain possession of it, without obtaining more or less information at the same time, so that it is in a manner, both means and end. How rapid is the progress of one who is familiar with his mother tongue; and how slow and painful, that of one who is ignorant of it? Many advantages are justly alleged to flow from the study of other languages, but these in most cases, might be secured without going so far in search of them. Whatever benefit may thus accrue, nothing can excuse inattention to our own language, since our intellectual advancement is mainly based on its cultivation.

When the child has fairly committed his author, or a portion of it, to memory; when he can spell, punctuate, and write it from memory, with accuracy, and reply to any question however involved, that relates to its contents, he may proceed, always continuing the repetition, to the next stage. He will commence the portion which he has not got by heart, and read a few pages several times carefully over; the book being then closed, he will relate the substance of these, and write it down. This will be imperfectly done at first, but practice will give expertness. Important particulars should be made the subject of habitual interrogation. When the book has been thus re-

lated, its contents will become the foundation of a variety of themes and exercises. A list of select works may be subsequently perused; the number to be regulated by the circumstances of the case. Grammar may now be attended to, and not before, inasmuch as language gives rise to grammar, and not grammar to language. It should be read, and not committed to memory, while illustrative examples may be quoted from the initiatory work. A year or two of such a process, would be highly useful to the children of the working classes; it would also, answer admirably in adult schools. The mother tongue must be the leading instrument in civilization. Materials are cheap and accessible, and any intelligent person—a parent or otherwise, with patience and a willing mind, is adequate to their employment. Only let the intelligence be firmly and mildly awakened, and kept steadily turned in the proper direction.

When a tolerable familiarity has been gained with the mother tongue, collateral studies, such as logic, rhetoric and metaphysics, may be pursued with advantage. The best work is to be selected on each, and not given up, until its contents have been thoroughly mastered. During the whole period of study, habits of composition and revision are to be sedulously maintained. The advantages thereby derived, are so great, that it is difficult to exaggerate them. Until our knowledge is placed in this objective form, we are not aware of what we know, or what we can

do. Language is so closely interwoven with our thoughts and feelings, that a happy command of it, is an unceasing source of profit and pleasure. Written composition brings our knowledge afresh before us, while it causes us to ponder upon, and to examine it, in all its bearings. Oral composition, though tending less to correctness, has some physical advantages, in which the former is deficient; it may be practised in the open air, by the mountain side, or by the sea shore. Composition stimulates and promotes that invaluable possession, in which so many are deficient—mental and moral energy. It also lights up the ardour so necessary to successful intellectual effort. Some may ask—why this labour, why this toil? It will not indeed, promote the gratifications of sense, but it will serve the interests of our hearts and understandings, as beings who look forward to futurity.

II. The time which we devote to language, is so much abstracted from the active pursuits of life, and the cultivation of more solid attainments. Our native tongue however, is an exception, since it paves the way for every other branch of knowledge. There can be no excuse for extending a preference to dead languages, to the neglect of living. It is absurd to write good Latin or Greek, to the prejudice of correct English. Boys will often have read a number of the ancient classics, when perhaps, they may not have studied one of their own. Vicarious, though inferior advantages, may doubtless, be obtained from the former; but it should be held as inviolate, that the mother

tongue is to occupy the first place. If after this, there be sufficient leisure, from the pursuits of science, and the business of life, a portion of time may be usefully devoted to ancient and modern literature.

The evils arising from an over-addiction to obsolete dialects, have been aggravated by the manner in which they are taught. Seven years are not an uncommon period to spend at a grammar school: at college, four more are taken up, perhaps without attaining to the requisite familiarity. The intricacies, the abstractions, and the philosophy of language, should be attended to after the latter itself, is substantially gained. With labour and time indeed, we learn, let the process be what it may; but the question is, not what may be done merely, but by what means the greatest and most permanent acquirements, are to be realized in a given period, and with a given amount of labour. The acquisition of knowledge is slow and laborious; but it is wrong to chain down the attention of a poor child to half a dozen subjects, any one of which, would demand the vigorous exertion of adult intellect. Most languages contain from sixty to eighty thousand words each, radicals and compounds inclusive, besides numerous idioms; now it is far from uncommon to see young people of both sexes, studying two or more at once. What useful result can be anticipated, when the mind is permitted to waste its powers over such a surface: fleeting and superficial attainments, are but a poor return for ruined health

and jaded powers. The acquisition to which so many are condemned, made only to be forgotten, excites a feeling of regret that their capabilities were not turned in a more useful direction.

In learning a dead language, any good author, with an accurate, yet not literal translation, is to be selected. The powers of the letters are stated in every grammar, while the pronunciation according to the practice of every nation, follows that of the mother tongue. Classical writers should be read just as they are written; custom will reconcile us to their inversions and peculiarities. Difficulties seemingly insurmountable, will be smoothed over; new passages will interpret the old, and our knowledge and facility will augment as we proceed. Exertion is required at first, yet children learn their mother tongue without translations or explanations of any kind. A continual repetition must be kept up from the beginning, dividing the book into daily portions so as to suit convenience. Singular facility is thereby imparted, and the learner is so familiarized with the language, that he can no more forget it than his own. Patience, industry and intelligence, are the leading requisites, and with these, the pupil will learn surely and well, though the director of his studies may not himself, be conversant with them. Thus, the anxious parent may readily superintend the progress of a willing child, without interfering with the efforts which are necessary for the evolution of his faculties.

When the text-book, whether Greek or Latin,

has been completed, and when the student can peruse it with the fluency with which he would read his mother tongue, let him select other works, and master them in the same efficient manner. As he goes on, he will find his task become gradually lighter, and experience less and less occasion for his translations, until he is able to do without them altogether. This is self-evident, because the words and idioms in any language are limited, and because authors must repeat themselves and one another incessantly, not only in words and phrases, but in thoughts also. If the pupil however, from any motive, should wish to compose in these ancient tongues, let him follow in all respects, the counterpart of the process already laid down. Let him translate and closely analyze, the first fifty or one hundred pages of his author, also learning them by heart, and repeating them in daily portions. Let him be able to write them correctly from memory, and let him be minutely and successively questioned over the whole, replying in the words of the text. When this has been accomplished, let him proceed to the next portion; translate a little carefully; shut the book; relate, and then write down the substance of what he has said, in the language of the original. He should go through the whole work in this manner, repeating daily, a half or a fourth of what he has committed to memory. He may now commence a new series of exercises, such as parallels, comparisons and descriptions. It will be impossible to employ

improper terms, or worse language than that of the model; while practice will confer every desirable facility.

III. As to modern languages, the process is altogether analogous; it is better however, to commence with a prose author; while the pronunciation, if possible, is to be learned from one who is practically acquainted with it. The intellectual advantages accruing from their cultivation, are equal, while the contingent ones are greater, than with respect to obsolete dialects. The ablest imitators of the classics are neglected or forgotten. It is trifling to urge the study of Greek or Latin, as a means of facilitating the acquirement of the languages derived from them—as if the converse were not equally true. Were the principle followed up, we should have to trace their ramifications from the beginning. To any one who has paid attention to the structure of language, it will be evident, that we cannot become intimately acquainted even with one, without much time, and considerable exertion; it is certain however, that the more the process is approximated to the one by which we learn our native tongue, and recedes from the absurd and barbarous practice of making the abstractions of grammar the only inlet, with so much the more ease, speed and certainty, shall we arrive at the wished-for result.

2. The acquisition of science reposes on similar principles; the general cultivation of the mind however, should go before, or the progress made,

will otherwise be imperfect. It is not absolutely necessary that the teacher or director should be a scientific man, but it is quite so, that the advance of the pupil should not be marred by over explanation. The apparent progress will be slower at first, but the zeal will be greater. The learner should be so conducted, that the solution of each succeeding difficulty is facilitated by the facts previously acquired; and, the attention, without being over excited, kept ever on the alert. Our estimate is to be grounded, not so much on the apparent attainments, as on the development of the faculties; this is the real progress, the rest is a delusion. What spectacle can be more painful, than that of a herd of children urged forward, almost wholly ignorant of what they are supposed to acquire? Books are not always drawn up, so as to suit the wants of learners. How few resemble Euler's Algebra, of which the arrangement is so simple, and the details so perspicuous, that the mere dictation of it to a poor shoemaker, enabled the latter, it is said, to acquire the art? It is not proper to write in such a manner, as to require an interpreter. The learner should explain to the teacher; but the converse is hurtful, inasmuch as it leaves the faculties of the former in disuetude. How is it indeed, that the ablest proficient are often those, who have had little or no extraneous assistance; or how has science itself, been pursued from discovery to discovery, through untrodden paths?

The best and most perspicuous work having

been chosen, the pupil will apply himself to the first section. He must write out summaries of the rules; analyze the principles on which they repose, and invent questions for solution. He should also, be able to explain everything circumstantially, and reply to any questions to which his subject may involve answers. Every detail may not be intelligible at first, but difficulties will gradually unravel themselves. Science, in one sense, is a circle, and it is hardly possible to commence with principles so elementary, as not to include several admissions. The first section having been thoroughly mastered, the second is to be gone over in the same effective manner, and so on, till the work is completed. Rules and facts recur continually; hence, the necessity, in order to secure an indelible impression, of frequent repetition, as well as of a perfect knowledge of each succeeding portion. The pupil should be thrown as much as possible, on his own resources, and every proper means made use of, that will stimulate exertion and attention. The only real progress is that which is founded on the development of the faculties; powerful and often reiterated impressions, like inscriptions hewn in granite, acquire a permanence that is not to be eradicated. Thus, the student will ascend from subject to subject, and from science to science, by steps duly subordinate to each other, until his acquirements reach the term which his position, his ambition, or his time warrants. When the text-book is concluded, the pupil may scan the

contents of other leading works, to acquire such facts and general views, as may not previously have come before him. It is difficult to urge in terms sufficiently forcible, the importance of attention, repetition, composition, revision, and analysis. Until an individual is able to extemporize, orally or in writing, without error or omission, the principles of science, he cannot be said to be perfectly acquainted with them.

3. Our progress in art is founded on rules analogous to those already laid down; inasmuch as the advance of the human mind, and the mode of its operation, are in every case alike. The study however, is complicated with additional influences, and he, who to a sound and cultivated taste, adds the softer impulses of the heart, will best succeed. When I speak of art, it is in the most enlarged sense, as comprising the principles and practice of poetry, music, painting, statuary and architecture; as they relate to the intellect, the imagination, and the feelings, and as connected with the phenomena of nature, and the usages of human life. Its relations with knowledge at large, must be duly cultivated, to which must be added a familiar acquaintance with its canons and visible results. Without imagination, we must confine ourselves to bald imitations of what has been done by others; without feeling, a man may be a correct and frigid copyist—he may be industrious—nay indefatigable, but he cannot be an artist. If discrimination and information however, be wanting, the feelings are

apt to be misdirected; and without practical ability, an individual may be a good judge, but he will be unable to realize his own conceptions. Mere mechanism is not sufficient, but it is the necessary complement of other acquirements. Great stress is to be laid on passion and intellect; these supply the impulses and the motives for that immense series of exertions, without which, no one need hope to attain mediocrity, much less arrive at excellence. The mind should be saturated with forms of truth and beauty, which it should be a continual effort to embody in the productions of our industry. Though we cannot realize all our conceptions, we should ever strive to do so. The imaginings of the artist however, are not wholly lost; they furnish endless themes wherewith to occupy the mind, and to delight the heart. But if there be one truth in nature more certain than another, it is, that without feeling, it is impossible to become an artist of the right stamp. A portion of the knowledge, as well as of the feelings of every superior artist, will be peculiar to himself, and to a certain extent, incommunicable. No one however, need hope to exhaust the subject; and though it should be our highest effort to combine as many of them as we can, we shall find the prototypes of nature, of endless variety.

I. The mind itself, is the ultimate vehicle of every kind of emotion, whether pleasurable or painful; the satisfaction produced by music however, is owing partly to association, and partly

to the structure of the ear. How could the gratification which is yielded by delightful melody, or full rich harmony, be ascribable to the former alone? Nothing can render the discord in itself, pleasing; the distinction is marked out by nature, and cannot be invaded. Whatever instrument be selected, the great requisites are execution, expression, and lastly, scientific knowledge. Method may direct, but cannot create feeling; yet, without this, no one can be a musician. There may be execution, but the soul of music—the quality, without which, the art is but the husk or shell, is wanting. Faultless execution is necessary to do justice to feeling, imagination and judgment: for of what avail is it to feel, if we cannot reproduce our emotions? Without the foregoing requisites, the most admirable compositions fall dead upon the ear: with them, indifferent, and even imperfect productions, tell.

Some instruments are provided with an automatic harmony and melody; others derive these from the performer. The great principle should be held sacred in music, as in every other intellectual manifestation—the learner should be left as much as possible to his own resources, and encouraged to cultivate them to the utmost. We can only learn by the exercise of our own energies, and gain expression by the dictates of our own hearts. The prototypes of art exist in nature, or how could art have sprung from nothing? All the tones which human skill has produced, reside in the former. Artificial models are not

to be neglected, but we should revert from time to time, to their real source. The productions of art to the archetypes of nature, are as one to infinity; shall we confine ourselves to the limited stores of the one, when we can have access to the countless treasures of the other?

The instrument and the instruction-book having been selected, the pupil will commence an air at once. All the marks indicative of base, treble and time, should be learned consentaneously. The first air should not be quitted, until it is perfectly mastered; and it should be made the basis of a rigid interrogation, in all respects, the counterpart of what has been laid down for language. Others, in succession, should be acquired, repeating the whole, or portions of them, each day, from the beginning. As the pupil proceeds, his skill and knowledge will increase progressively; he will learn the various artifices of music, and the wonderful combinations of the octave. For a mere performer, it is enough to play the contents of the instruction-book, and to continue the assiduous practice of selected pieces. To be a composer, it is necessary, not only to know these by heart, but to be able to write them correctly from memory; to be aware of the different forms of notation, and to analyze the structure of musical phrases and passages. The pupil will therefore, take an overture, and practise a page or two, till he can perform it at sight; then, shutting his book, he will improvise or relate on his instrument, in correct rythm and harmony, the leading

ideas which the portion contains. This will be done imperfectly and hesitatingly at first, but time and practice, will confer confidence and ability. When the improvisation has been finished, let it be carefully committed to paper, and so on in succession, until the overture is completed. A number of pieces, involving the beauties and the difficulties of the art, must now be played over, and improvised in the same manner; the exercise-book being habitually repeated. It is said that execution, and a facility of playing at sight, have been acquired by means of the foregoing process, within the year. Surely, anything that smooths the acquisition of knowledge, adds power and duration to human existence. Continued analysis, and the appreciation of the emotions connected with certain combinations of sounds, prepare the pupil for original composition. Practice will confer ease, and it will not be difficult to attach accompaniments to poetical passages, as well as to produce pieces of music in every line of composition, that shall express the varied emotions of the human heart. The theory may be studied in appropriate works; but it is a prejudice that would insist upon an acquaintance with it, as indispensable. Were the authors of those beautiful airs which abound over the world, and which are handed down from generation to generation, as talismans of joy and happiness, familiar with the theory of music? Science alone, will not make a composer, and without expression, music is but noise and jargon. Were

it rendered more accessible, this admirable art would gladden and purify more generally, the habits and the feelings of mankind.

II. Painting, statuary, and architecture, come under the same category; the principles on which they repose are alike, and the mode of studying them is the same. Statuary surpasses architecture, inasmuch as the representation of beauty, intellect, and passion, must be more interesting, as well as more difficult, than that of inanimate forms. Painting, again, includes nearly all that is of importance in statuary, with the addition of a greater multiplicity of objects, and all the details of colouring and perspective. The student should bring a high degree of intellectual and moral culture to the task; he should acquire a keen perception of truth and excellence, and finally, he should be indefatigable in the pursuit. He must analyze details, and lay up a store of facts; and these, he should be assiduous in building up in new forms. Without mental cultivation and general information, there can be no adequate appreciation of the numerous relations by which the principles of art are connected with each other, and with science at large. And without a taste for nature, which contains the archetypes of all art, the student cannot verify its truth, much less profit by the appropriations which have been effected during so long a series of years. Art is ever progressive, and if we do not avail ourselves of what has been done by others, we are in the position of the individual,

by whom art itself, was first cultivated. If the artist be without feeling, his works will be deficient in grace, loveliness, and verisimilitude; they may have the form indeed, but they will be destitute of soul and expression. Yet, without prodigious industry, the preceding requisites are useless. This is a condition to which all are subject. Nothing short of long-continued practice can confer excellence.

The importance of practice being so great, the student should begin with it at once. He should imitate line sketches, continually repeating them, and comparing the copy with the original. Shaded sketches, busts, statues, and pictures in oil, may follow; studying, repeating and revising them incessantly, until every defect disappears. In this way, the pupil will gain a practical knowledge of light and shade, colouring and perspective. The study of the theory of art, and of the related sciences, optics and anatomy, as well as of the poetry of art, should be pursued conjointly. The best initiation will be the study of good models, and their incessant imitation with chisel, pencil, and the hand of the modeller. The relative proportions of architectural monuments, should be deeply graven on the mind. When the student can copy approved models with ease and accuracy; when he is familiar with their details, he may proceed to original compositions of his own, and to the imitation of nature. From first to last, the artist must be no less assiduous in the study of nature, than in that of the works

of the best masters. He must begin by indefatigably copying these, and end by habits of original composition, not less indefatigable. Unless furnished with a copious flow of ideas from every source, how can he hope to compose anything worthy of admiration, or even to realize his own conceptions?

Art is exhaustless, but life is short. Eminence is not to be attained without time and energy; and even after the devotion of a life, how rarely do we witness the union of many excellencies? When we reflect on the advantages derivable from art, and on the applications of which it is susceptible to some of the best interests of mankind, we cannot but regret that so great a source of human happiness, should not be better and more generally cultivated. With reference to music, whether in the solemn chaunt, the choral voices of numbers, the thrilling accents of passion, and the varied delights of instrumental harmony; painting and statuary, whether they embody the beauty and the admirable details of the human form, or express the lineaments of thought and feeling; and architecture, whether it transform the rude dwellings of the savage, into edifices of surpassing grandeur and magnificence—they yield increased scope, as well as further happiness, purity and joy, to our moral and intellectual being.

III. The arts involve the general cultivation of the mind; the study of the best models; the analysis of their merits and defects; a minute

acquaintance with rules, and their incessant application. These particulars are more especially true with regard to poetry, which if possible, demands intellectual efforts still more extended, a purer taste, and longer practice. It is almost needless to urge again, the necessity of cultivated feelings; the most lively imagination cannot supply their place. A commanding intellect is requisite to comprehend the subtle changes of the human heart, and without it, no one need hope to be a poet or to relish poetry. An assiduous perusal of the master-pieces of every age and country, a minute familiarity with the rules of criticism, and incessant practice, are all superlatively necessary. The student should almost know these master-pieces by heart; his mind should be saturated with their excellencies, the graces of their diction, and the harmony and perfection of their rhythm; while he should be deeply imbued with the superior emotions, and elevated sentiments which they are intended to call forth. His knowledge must not be merely verbal, but of the heart; unless the student can feel, as well as understand, what the masters have said and sung, he need never hope to become one. There are numerous aspirants, and but few proficient: people will not, or cannot take the pains; yet nature has implanted capabilities in all. A facility in writing correct rhyme or blank verse, is easily obtained; it is but a mechanical adjunct however, and may be exercised without a particle of feeling.

When we reflect upon the necessity of correct

thought and feeling, we shall not wonder at the difficulties which must be met and conquered, before poetry can be successfully cultivated. An ill-directed enthusiasm, in which people essay flights beyond their powers, must be fruitless. They would reap the harvest before the seed has been sown, or the ground prepared for its reception. The Muses cannot be taken by storm; they must be approached by slow degrees, and long-continued toil. If those who court their favour, will bring cultivated intellects and feeling hearts to the task, they may hope, if they possess unflinching industry, to wear the golden crown. How few however, exhibit these requisites; and of those who do, how many are cut short in the midst of their career, chilled by the hardships, the slights, and the consuming cares, which are the heritage of this mortal coil? The individual who would succeed in this glorious art, must energize his whole being in the pursuit. He should study the works of the masters, with unrelaxing ardour; he should practise composition, with the utmost care, and the most unrelenting self-correction; he should mix with his fellows in every gradation of society, and in every condition of life, and he should commune with nature in all her aspects—whether on the mountain side or by the grassy mead—the gentle rivulet or the roaring cataract—the calm lake or the stormy sea. Every collateral means should be employed, that will improve his taste and judgment, and purify his moral feelings. He should study human na-

ture in every form; in the page of history, and in the current of passing events; in the records of revolution and violence, and in the privacy of domestic life; in the fierce passions that threaten empires, the tumults of fanaticism, bigotry and intolerance, and in those superior aspects in which the better feelings develop themselves in deeds of devotion, benevolence and love. He should endeavour to scan the heart and intellect in all their phases, and to appreciate alike, the sleeping and the impassioned soul, its hidden thoughts and outward manifestations; and above all, he should recollect, that the art which he cultivates, can only be worthily exercised in promoting the well-being and the elevation of humanity, and in the decoration and support of virtue and excellence, in opposition to ignorance, misery and vice, and all the ills that lord it over the best interests of mankind.

4. It is a baneful error which asserts that the adult intellect, when actuated by sufficient motives, is less equal to the acquisition of knowledge than that of the young. Men are unconscious of their actual capabilities; overwhelmed with indolence and distraction, they are not less averse to energetic efforts, than they are destitute of the incitements which lead to them. They are repressed by want of confidence, and by the arduous nature of continued exertion. How is their attention to be turned aside from their passions, their prejudices, their misfortunes, their animosities, and their love of ease; or how are we to

paint, in sufficiently glowing terms, the glories and the delights of knowledge, and the infinite exaltation of the instructed moral man? Notwithstanding the feats of industry for which some have been conspicuous, it is probable, if we consider the grandeur and immensity of human powers, that the most energetic individuals who ever lived, have not performed all that they were capable of doing. Even of those who have distinguished themselves in early life, how many have swerved from the onward path? No boundary can be placed to the acquisitions of him who wills with energy, and executes with decision. Let him, years of whose life have passed away unimproved, reflect, that with resolution and industry, he may accomplish everything to which a reasonable ambition can aspire; let him consider that no one can set a term to his efforts, or to his acquirements, and that the domain of knowledge is open to all. Additions to great attainments are slowly made, and it is perhaps less easy for the possessors of such, to advance farther, than for beginners to fill up an equal measure.

I. In the education of facts, the great object is to make children observe and reflect; without this, previous acquisitions are but matters of rote, well enough as a means, but worthless as an end. They may be brought into frequent contact with instructive prints, interesting plants, minerals, animals, and the ordinary productions of human industry. The attention must not be distracted, or the memory fatigued, by too much variety;

the great thing is to create a lively interest, and by judicious repetition and interrogation, to secure the retention of what has been learned. It is obviously better, to bring things directly under the operation of the senses; description merely, is a subsidiary process. The world around, is full of wonders; every situation is replete with objects of interest. The metals with which our dwellings abound; their origin in the bowels of the earth, and their conversion, by human skill, into articles of ornament and utility; the transparent stone in the windows; the wood, and the materials from remote quarters of the globe; the varied stuffs; the stained paper, and the pitchy coal that gives out light and heat, constitute a fund of copious instruction. Why not make the child acquainted with the names, uses and structure, of everything that he sees; how contributions have been levied on all the kingdoms of nature, and how the Deity, through his infinite wisdom, goodness and power, has furnished so many appliances, for the promotion of human comfort, and human happiness.

The systems, as they are styled, of the different benevolent individuals, who have turned their attention to early education, have not been examined. Any system, so far as it is correct, must be founded on the capabilities of the human mind, and on the adaptation of general principles to particular circumstances. There is but one system, and that is the system of nature, and any one, that is not in accordance with it, must be erroneous or superfluous. The individual who

approximates us to this, and enables us to know more of it, is entitled to our reverence and esteem. It is thus, that Fellenberg, by seizing every opportunity during work, meals and play, to communicate useful knowledge, to draw valuable inferences, and to form habits of reflection and exertion; Pestalozzi, by addressing himself to the affections of his pupils, and leading them, not only to knowledge, but to the love of God and man; Jacotot, by shewing the enormous utility of self-exertion, repetition, interrogation, and composition; Bell and Lancaster, by the united instruction of numbers; Wood, by dwelling on facts and rational interrogation; and Owen, by founding infant schools, and by shewing how the heart and intellect may be cultivated from an early period—not to mention other benevolent men, have claimed, and won the approbation of every well-wisher of his species. Let us avail ourselves of the efforts and instruction of all, but let nature be our leading guide.

II. The pursuit of information should ever be subordinate to its general utility and importance; the absence of this precaution has led to an infinity of disastrous results. Assuredly, it is a sacred duty not to neglect the manner in which a young person spends his time, or how he may best prepare for the business of life. Some are occupied with ancient, when they should be acquiring modern languages, or attend to language, when they should be occupied with science. In every pursuit, unless we would mar the useful-

ness, or blight the happiness of after life, we should look well to the end. Human faculties, and the limited duration of youth, will not permit every acquisition; a selection must be made, and well it behoves us not to err in the choice. While there are some things in which we may exercise an option, there are others, in which we can have little or none. A man may or may not be a linguist, but it is incumbent on every one to become conversant with his mother tongue. All should be familiar with the general principles, and easily accessible facts of science. These, in one sense, are the language of nature, the knowledge of which, is not less essential than that of our earthly parents. Every one should observe and reflect with accuracy—every one should be well-grounded in the business of life—in industrious, energetic and virtuous habits—in the duties which he owes to himself and to his fellows, and in the relations which he holds to the universal frame of nature, and its divine Author.

CHAPTER XIX.

ON THE INFLUENCE OF CIRCUMSTANCES ON THE DEVELOPMENT OF THE MIND.

1. THE influence of circumstances on mental and moral development—in a word, on the for-

mation of character, is one of the most extended, as it is certainly one of the most interesting and important subjects of human consideration. It has long been disputed how far individual characteristics are thus formed, or to what extent they are owing to inborn peculiarities. We know indeed, nothing of the mind in itself, and can only fathom its properties, by the manifestations of our consciousness and the conduct of others. Circumstances may be separated into two great classes—the one internal, and involving the condition and the operations, of body and mind; the other external, and including the condition and the operations of outward agents. As the action of the human soul is the most energetic of the internal circumstances, so the conduct of our fellow-men is the most powerful of the external. These, next to the constitution of nature itself, are the most influential of all the agencies that act upon us.

I. We bring nothing into the world with us, save body and mind; and upon the constitution and condition of these, must character in so far, depend. Though we know of no original difference between mind and mind, the body varies considerably at birth. It is constructed after a common type, but beyond this, there is every variety. To the approximation, not approaching to identity, in our bodily structure and functions, is owing the similarity of the impressions arising from outward objects. A harmony of action is thus created; for it is obvious, that if there had

not been a common bond, the great mass would be more at variance, than they actually are. Even at birth, the infant germ is modified for good or for ill; it may be blighted in the bud, or come diseased into the world. This however, may take place to a considerable extent, without entailing any intellectual disqualification. If the organs of relation be affected, the result is otherwise. When any given portion of the nervous system is injured, there is a corresponding loss of function. In these cases, correct impressions, if any, cannot be received from without; nor can the mind command the healthy services of the organs in return. It will be obvious then, how much the transmission of knowledge is involved in the healthy action of these important parts. We cannot explain the instrumentality of the organization; the nervous system doubtless, is the bridge between outward objects and the mind, but how, we know not. It does not make the matter clearer, to say that the brain is mind, or, what is the same thing, the organ of mind. Looking upon the nerve as a link between body and mind, it is no more difficult to conceive that one extremity should be diseased, than the other. Under such circumstances also, the impressions received or communicated, must be at once deficient and incorrect. This appears to be the case with regard to idiots, in which enormous congenital deficiency in the anterior portions of the brain, is generally visible. Here, there is loss of parts, and consequently, loss of function; but the

latter may ensue from various causes in after life, without the former. Though the outward organs should continue perfect, the individual is cut off from the acquisition of knowledge, and is shut out, as by a screen, from the perception of external phenomena. The preceding explanation involves no violent hypothesis, and is more conformable to the analogy of our moral and intellectual nature, than the views which would go to identify matter and mind.

II. The formation of character depends upon numerous contingencies, many of them beyond the reach of ordinary calculation. How often is it swayed by the different casualties and events, which take place in the course of human life; many of them unforeseen, and perhaps, never recurring again? Next to the influence of others, the most powerful agent is mental and moral energy. This cannot be created short of the operation of external circumstances, but once it is so, it becomes paramount. It is that, by which the Indian braves the torments of his enemies, and dies without a groan: it accompanies the martyr to the stake, and the patriot to the block; nor is there any situation so miserable, under which this admirable principle will not enable us to bear up. In the troubles, temptations and perplexities of life, it is equally efficacious. It ensures perseverance, and if it is to be obtained, success. What multitudes of common minds—common, because superior impulses have not been created in them, retreat from every attempt that promises

the slightest impediment; but the energetic are turned aside by no obstacle that it is possible to surmount. The powers of such, grow with every obstruction, and are never so great as when difficulties multiply. It is then, that the man of energy bursts through all opposition, and shews us the resources of the human mind. No language is adequate to pourtray this wonder-working power, or to depict its enormous influence. It is no detriment to it to say, that bad men have possessed it, for the best gifts of humanity may be abused; the wise and good however, will try so to mould their energies, as to derive the greatest sum of advantages from them. Such feel and know, that they add fresh powers to the mind, and facilitate the performance of things, which, without the precious impulse, would slumber for ever in the torpid inanity of good intention. The energetic achieve realities, which to the unenergetic, seem placed in the regions of frozen impossibilities. Energy, moral and intellectual, is created by the active cultivation of the heart and understanding, and by encouraging their manifestations in every desirable form. The individual who would improve it, will represent to himself the wide range of his duties, desires and expectations, and continually recur to the motives best calculated to stimulate him to exertion. Energy has but the one onward path; there is no deviation, no retardation, no pause: if it slacken its pace, the individual is under its impulse no more. Every one however, is subject to lapses and re-

missions: the energy of some is stupendous, while that of others, is little or none.

2. As the most powerful of the internal circumstances, is the influence of man on himself, so the most powerful of the external, is that of other men. In early life, we rely on others for our knowledge, our prejudices, and the good or bad direction of our feelings; as we grow up however, we acquire an independent fund of action. The leading external circumstances by which character is formed, are education, government, religion, literature, science, art, human passions and wants, commerce, society, rank, habits, climate, age and sex. Education may be divided into physical, intellectual and moral. This potent agent leads to the most striking results. It may make a man healthy or unhealthy, wise or ignorant, base-minded and wicked, or philanthropic and good. It is education, that gives to an Englishman his particular feelings and opinions, and which leads him to believe that his country is superior to all others; yet this is true, not so much of England and Englishmen, as of the earth and human beings. It causes a Chinese to become an adherent of Fo or of Confucius, and leads him to look upon the rest of the world, as the abode of ignorance and barbarism. The eccentricities and intolerance of Buddhism, Hindooism and Mahometanism, are equally produced by it. Education may be perverted; but this is a contingency that cannot be avoided, without also forfeiting enormous good: to have

been under the necessity of choosing but one path, would be wholly inconsistent with reason and volition. A choice is necessary, and without overcoming obstacles, and cultivating our discrimination, there could be no excellence. An automatic virtuous man would be as great a solecism in morals, as a being who perceived, recollected, and reflected by means of mechanism.

I. The influence of government comes next to that of education itself. The state of the people is reflected on the government, and conversely. Governments too often, are the organs of particular parties, whose interests are served at the expense of the community; yet there can be no question, that its only legitimate existence is for the good of the whole. What is, however, is one thing; what ought to be, another. Beneficial changes must be preceded by present efforts. We have a right to work for posterity, as well as for ourselves; there is a pleasure in doing so, that rewards the toil. The old man who plants the acorn, is not less beneficially employed, than the young one who cuts down the lofty oak. It is the characteristic of barbarous nations, to leave an inferior mental and moral heritage to their descendants. How strikingly varied is the influence of government: how different the rude despotism that exhausts the blood and treasure of the subject, from the beneficent administration that economizes the resources, and promotes the interests of the people? It is marvellous to see the influence of a wise and good rule extending

to every quarter, producing peace, happiness and contentment without end. When a pernicious and partial government on the other hand, gains the ascendancy, it is painful to witness the universal multiplication of injustice and fraud. Officials copy the vices of their superiors; men of trust are no longer preferred, and the villany that firmness and wisdom would awe into impotency, stalks forth unabashed and unrestrained. The enormities which political and sectarian animosity have produced, are unspeakable. Bloodshed, persecution, oppression, loss of property and liberty, and the immolation of innocence, have been among the frightful results. The evils cannot be calculated, which have been occasioned whenever tyranny, whether under the regal sceptre or the civilian's robe, the soldier's dagger or the priest's cowl, has succeeded in repressing the voice of liberty and truth, and in crushing free inquiry, and the expression of opinion. Irresponsible power never was, and never will be exercised without abuse, unless by the eminently virtuous and enlightened, who, unfortunately, are rarely or never in possession of it. Depotism is equally execrable, whether in the mob or in the single ruler: in the former however, it is brief, since even the most savage, are quelled by their necessities. Until the mass are educated, and until knowledge circulates freely, we cannot hope to witness sound legislation, undemoralized by partisanship or sectarianism, and acting calmly and energetically for the good of the whole. This

consummation once realized however, nations would become a brotherhood of intelligence and peace; their intercourse would be marked by philanthropy and good-will, without the horrors of war, or any interruption to the blessings, which Providence has showered down on the family of mankind.

II. If the influence of government is great, what shall we say of religion? The former is limited by time and place, but the latter extends from region to region, and from generation to generation. A political despotism may be overthrown, but superstition subjugates the very energies by which we may hope to effect a change. The influence of religion is in the ratio of its character, or to speak more properly, of its existence; how many acts of elevated magnanimity, as well as of surpassing cruelty, have been wrought in its name? Martyrdoms, persecutions, oppression and death, on the one hand, and humanity, benevolence and devotion, without bounds, on the other. The sentiment that unites man with his Maker; that prompts him to love, reverence and submission; to the acquisition of moral knowledge, and the practice of his duty—this is religion. And I fear, that without the consciousness of this sentiment, the love, the knowledge, and the conduct, which it should inspire, no zeal, and no profession of opinion, will suffice. Characters of a cast so exalted, as to embody the excellencies of religion, are rarely to be met with; a Fenelon, a Benezet, a Neff, or an Oberlin, is

not of daily occurrence. Just principles must be toiled for, before they can be won: to what fatal error is it owing, that people can suppose that moral knowledge, feeling or conduct, can come unsought? The acquisition involves means—means to an end—means to be employed, if we would realize the result. Moral superiority, any more than intellectual, cannot be gained without labour, toil, and pains.

If religious excellence has been productive of much good, fanaticism, superstition, and religious error, have led to enormous evil. The tyranny that would reach beyond the grave, is the most intolerable of any. From worldly ills men may hope to escape, but what is to liberate them from those that have no term? A life of benevolence and beneficence must entail advantages hereafter, as it does here. It is not for us to know the discipline ordained for the final extirpation of sin and ignorance; its efficacy however, will doubtless, be commensurate with infinite power, and boundless love. It is presumptuous to anticipate the arrangements of our Creator, and to denounce an eternity of misery, even on the sinner's head; but it is lamentable, that fallible creatures should dare to launch endless condemnation for mere differences of opinion. We are but the beings of a day, and can see but a small way into the future, and shall we venture, in the plenitude of our presumption, to cut away all hope from the erring companions of our mortal pilgrimage? Who made thee, rash mortal, infallible? Strive

assiduously, and hope humbly for thyself, but do not measure with thy narrow prejudices, goodness inexhaustible, and wisdom divine. When we turn from the bloody massacres and dreadful persecutions, that sects and individuals have perpetrated against each other, to those pure bright names and precious influences, which have shed such a lustre on mankind, we cannot forbear wishing, that the one were universal, and that the other had never been; and that poor, troubled humanity might rest quietly at last, in the deep-rooted convictions and happy feelings, which are produced by untiring confidence in God's wisdom and goodness, and by the knowledge, the practice, and the love of our everlasting duties.

III. Without a direct impulse from others, our minds would act with comparative difficulty; and without vigorous mental exertion, this external impulse would remain without fruits. The ennobling results of literature, science and art, afford an earnest of what they might effect, were the pursuit once become general. The student however, will prejudice his usefulness, and even science itself, unless his conduct and sentiments be of unsullied purity. Science adds fresh lustre to morality, which in its turn, does honour to science. Literature, science and art, elevate the intellect, and refine the heart. The acquisition of knowledge, and the art of composition, though painful and tedious at first, come to be performed with ease and pleasure. The subject matter of habitual composition, occasions a difference in

individual character; and if the same cause operate on numbers, the results will be co-extensive. Although every variety may be observed among artists, as among literary and scientific men, still we witness certain approximations, in virtue of their pursuits. The influence of literature, science and art however, is of most importance, with regard to the intellect at large. How vast the interval between one who is imbued with mental culture, and one who is wholly destitute of it? How liberal and how enlarged is the intellect, in which knowledge and excellence reign supreme? To superstition, tyranny, false pride, and all iniquity, how much opposed? What glorious communion does not knowledge enable us to hold with the works of the Deity; of what utility and what happiness to others, is it not the instrument, and how infinitely does it not elevate us above the gross passions, and the baser alloy of humanity? The man of science is admitted to the spectacle of the universe; he stands equally free from stupid wonder or debasing terror, the enlightened beholder of the mighty works of Providence. He witnesses the wonderful phenomena of nature, whether they concern the stupendous revolutions of the heavenly bodies, or the motions of the insect at his feet, with dignified equanimity. He enjoys life, but he is not afraid of death; and, living or dying, he knows that he is equally in the hands of boundless wisdom and power.

The influence which knowledge exerts on the heart, is eminently great and beneficial. While

it controuls the baser passions, it also regulates the good. It teaches us not to place our affections on low or unworthy objects, inasmuch as it is impossible for knowledge and energy, to consort with baseness and depravity. Were the intellect of woman cultivated, should we witness the unhappy spectacle, of the union of their better feelings with error, or behold them a prey to villainy and vice? And were knowledge universal, should we incur the humiliation of seeing the human heart rivetted on the grossest and most monstrous superstitions? Knowledge and intellectual energy, guide the passions and the feelings, and confine them to the path of duty, excellence and truth.

IV. No one however slightly acquainted with the history of human nature, can overlook the mighty agency of the passions. They are the incitements to action, and the mainsprings of conduct. Without them, men would be automaton. They are no less essential than the purely intellectual part of our nature, and most assuredly, human happiness could have no existence without them. We might enjoy the pleasures of sense; but the refinements of life, and the multiplied delights of consciousness, would be no more. When I speak of the passions, I include the various emotions and affections of which our being is susceptible, and which in figurative language have been centred in the heart.

V. Human wants powerfully affect the formation of character. They are so numerous and

diversified, that although their general tendency is sufficiently obvious, it is not easy to measure their individual influence. We complain of the pressure of our wants, yet do not sufficiently reflect, that if they lead to some privations, they are likewise, the source of numerous enjoyments. The efforts which we employ in providing for our necessities, strengthen our energies, and augment our powers. It is no paradox to ascribe the primary development of the heart and intellect to this cause. Superior principles could not eventually come into play, unless our mental and moral faculties had been evolved and stimulated, by the coarser scaffolding of our wants. The history of our race displays this fact in the strongest light. The poor savage derives his sustenance from the spontaneous produce of the soil; its deficiency forces him upon the chase, and finally, upon the tillage of the soil. It is not until necessities abound, that men have either leisure or inclination to turn their attention to higher pursuits. Human wants acting on human capabilities, gradually eliminate various arts, among which agriculture holds the highest place. Maxims relative to their practice, accumulate in time, and a progressively increasing expertness, is transmitted from generation to generation. The luxury of the rich sated with ordinary enjoyments, gives rise to different discoveries, and war itself, has served to develop the resources of mankind. Heart and understanding come to be cultivated to an extent before unknown, and a happier futu-

city dawns upon our race. The admixture of the baser passions however—the ignorance, the superstition, and the inferior addictions of the many, prevent these beneficial tendencies from taking the best direction. It is only by degrees, as the intellect and feelings are cultivated, that our fortunes arrive at their term, and that the mind attains to a position from which it can never recede.

It is evident to any one who looks with discrimination on the successive phases of society, that man is a progressive being, and that from a condition only raised by superior capabilities above the brute, he arrives at one so elevated, as to seem no longer the same. The contrast in truth, is striking—in the one case, a creature caring for nothing save the satisfaction of his animal wants, and in the other, possessed of a range of intellect and feeling, comparatively stupendous. If we look around, we perceive that with few exceptions, wealth whether inherited or acquired, is devoted to objects of sense, which, gorgeous though they be, are as nothing contrasted with the mighty empire of the heart and mind. In this, there is range without bounds, and scope illimitable, for the most arduous and indefatigable. It is an empire which is not confined to earth, since it reaches to heaven; nor to time, since it ranges through eternity. The objects of sense are excellent and good; they yield us pleasure, and are the instruments of instruction, but their place is subordinate to feeling and reflection. As

our race advances, the priceless excellence of the latter, will be better appreciated. They will be known to be the only true riches—riches which are increased by diffusion—which we cannot lose, and which experience no decay. Hereafter, the boundaries of both, will be better discriminated. Intellectual and moral worth, not mere material possessions, will be the criterion of excellence; while every human being will be abundantly supplied with that, which must ensure the greatest prosperity to all.

The affairs of nations are but partially regulated by the convictions of intellectual and moral men; nor are the majority well able to appreciate the motives, which lead to the conduct of such. The result is witnessed in sanguinary wars; in brutal persecutions; in the unnatural support of some sectarians at the expense of others; in restrictions on the diffusion of knowledge; in the low state of general education, and in the insufficient provision for the poor. When the mass of the community shall be better instructed, this state of things must wholly disappear, and another succeed, which is as pleasing even in the anticipation, as the former is the contrary. Every thing points out the adaptation of outward agencies to our actual wants, and the advent of a condition of society, in which human beings shall be liberated from the thralldom of their physical necessities. The task of providing for these, might be rendered light and easy; yet many are ground to the dust, by toil so excessive, as to leave

little time and less inclination, for moral and intellectual culture. Yet why is this, unless from the inferior influence, of men of superior worth and intelligence? If the Deity did not intend the development of our capabilities, why were all provided with them? The continual action of our wants on our numerous and wonderful endowments, has by a sure and steady progression, brought us to our mixed condition of good and ill, from which, by the continuance of the same process, we shall arrive at a state of things as much above the present, as the present is above the past. This progression has not been intrusted to the feeble and uncertain guidance of human intelligence alone, but to agencies that must certainly secure their objects, since they have been put in operation by over-ruling wisdom itself.

VI. Anything that increases energy, is in the main, useful: commerce is of this description. It sharpens the faculties, and leads to additional exertions. How many arts, and even sciences, are subservient to its vigorous prosecution? The different races of mankind are brought in contact; prejudice is dissipated; a beneficial rivalry is lighted up, and the experience of one nation, finds its way to the rest. Commerce is not to be proscribed, because its pursuit is attended with occasional hardship. It is not continual repose and security, that most promote our happiness, but their alternation with danger and uncertainty. Rest is purchased by exertion, and security is best relished, when it is the fruit of energy.

If mankind shall ever arrive at a period, when the necessities of life shall be procured without anxiety, the satisfaction of their mental and moral wants, will then engage their unremitting attention. Who does not perceive that the discipline of human life, tends to this result? The faculties are first sharpened by our physical necessities, and the improvement remains, when the causes which lead to it, no longer act. Like many other agents, commerce exerts a good or a bad influence, according to the persons who are operated on. Continual struggles with the elements—the vicissitudes of climate and foreign intercourse, confer additional strength on cultivated minds; while they superadd ruggedness and insensibility, in the ignorant and unenlightened. Commercial nations, though conspicuous for considerable intelligence, are addicted to the mere pursuit of wealth and material enjoyments; hereafter however, commerce will be productive of the best results for all.

VII. It is common to hear observations on the dissimilar characters of children, reared in the same family, and educated at the same school. The fallacy consists in denominating variable elements, by the same terms, and consequently, in regarding them as identical. There will indeed, be a certain sameness of position, which in so far, engenders like results. The inhabitants of a given country will resemble each other, more closely, than they do those of another; and the observation holds good of a district, a village,

and a family. There is no peculiarity in the conduct of an individual, that may not be traced to its source. The eldest born is differently circumstanced from those who come after; these again, are not placed alike with the first. The former has his separate bodily organization; he is brought in contact with different scenes, servants and play-fellows, and is perhaps sent to a different school. Even the same occurrences, operate differently on different individuals. What is called the same family, is indeed, a name for very variable elements. Such is the nature of human existence, that the position of every one is constantly changing. In how many cases, is the conduct of parents regulated by circumstances, over which they have no control? The condition of society is such, that even the energetic and the exalted, are subjected to conditions, which they cannot wholly evade. How different are the characteristics of children, reared in different countries, where families have emigrated? To how many contingencies is a child exposed, from disease and other events, from which another is exempt? The less the mind and heart are operated upon, the less difference will be observed; savages for example, present little range of character, and during the dark ages, whole nations were nearly alike. Children, at a certain age, resemble each other, as do persons who pursue the same occupations. The working-classes approximate closely in their conduct, and the same observation extends to the higher. It is

among the instructed portions of society, that there is the most extended moral and intellectual development, and that the greatest diversity presents itself. The intellect is endowed with exhaustless capabilities, and nothing widens the results arising from their cultivation, so much as this cultivation itself. Once, there is a moral and intellectual point of departure, who can say where it shall terminate: the least difference in this respect, occasions the utmost variety in the results. It is true, that superior minds, in some respects, approximate; they will have much information, and many sympathies in common; but their knowledge, their feelings and their energies, are endlessly diversified. The principal source of variety of character, so far as society is concerned, depends on the injurious or beneficial development of the heart and understanding. From the degree in which this development takes place, and the direction in which it flows, character from the most enlightened and benevolent, to the most malignant and debased, will be the result. Parents and teachers are too frequently apathetic; and the heart, alas, is still less generally cultivated than the intellect. The great difficulty is to create mental and moral energy, and to turn it in a proper direction. When this however, has been secured, it becomes at once, a maintaining, and an impelling power, and an uninterrupted career of virtue and excellence, is ever afterwards continued.

It is incumbent on the community to protect

the individual from deteriorating influences, whether of body, heart or mind, and to enable him to proceed in the best direction, from motives evolved in his own bosom. This is the duty of society, in all its diversified relations. Most of the good, which we enjoy however, and the evils over which we repine, are its produce. And what a mixture does it present, of magnanimity and meanness, generosity and avarice, enlightenment and ignorance, feeling and apathy, indolence and energy, fanaticism and true religion, candour and duplicity, sensuality and continence, indolence and industry, refinement and coarseness, virtue and vice? All these form a compound, to which every human being is more or less exposed, and which presents every aspect, from the brightest and most serene, to the darkest and most polluted. Happy are they who suffer least, in their progress through the labyrinth.

VIII. The influence of rank on character, is very considerable. Members of the lowest portion of the social scale, are shut out from the advantages of a superior education. Children among the higher classes, receive a limited early instruction; the distractions of wealth and rank, operate seriously to their prejudice. The education of the middling classes, though far from what it ought, is in some respects, superior to that of the other two. The great thing is to induce in both sexes, correct and energetic powers of reflection, good feelings and correct principles.

If this be not done, science, language and accomplishments, are gaudy, but worthless acquisitions. Rank affects character, by bringing the individual within a given sphere of society, and thereby, leading him to adopt opinions which in after life, may operate beneficially or the contrary. Their introduction is so insidious and progressive, and they are so confirmed by habit and repetition, as not to be easily obliterated. When the feelings are associated with them, the difficulty is increased. Mental and moral energy, is the highest principle that can actuate the individual, in whatever class he may be placed. The depressed condition of the working classes however, produces a principle the converse of this, which tends to hinder the proper assertion of the dignity of human nature, and which consequently, acts as a degrading agent. The influence of rank is often injurious, conferring elevation without sufficient reference to personal merit. It will probably, be a considerable period before attention shall be abstracted from adventitious circumstances; yet nothing can be more obvious, than that the only rational distinction between man and man, is intellect and moral worth.

IX. Mental habits are part of character, and in some measure, character itself. It is not easy to over-rate their importance. Bad ones, are strongest in weak minds; good, in those that are energetic. Some however—such as the belief in our erect position; that we can see form; that colour and hardness reside in objects; that space

has a termination, and that the sun moves round the earth, owing to the force of indissoluble association, are difficult to eradicate. It is singularly desirable, that every one should form correct habits at an early period. The difference is remarkable, when we compare the finished precision of the educated, with the bungling efforts of the beginner. Individuals in whom a long succession of accurate conclusions has been associated with the choicest language, will improvise with ease and rapidity, the most just and luminous observations, in the most appropriate phraseology. The magnificent results which habit is capable of achieving, are not easily appreciated by the common observer, who in witnessing the ability flowing from a long series of acts, does not reflect upon the process by which it has been gained. Hence, the popular prejudice in favour of genius, of which the uncommon results are not ascribed to time, labour and passion, but to a peculiar and inscrutable power. It was thus, in bygone ages, that individuals who had gained a little familiarity with the phenomena of nature, were denominated sorcerers and magicians, as it was conceived impossible that their acquirements could be realized by ordinary means. Habits, indeed, have the disadvantage of lending inveteracy to defectiveness, as well as permanence to excellence, but this is the abuse of a principle good in itself.

X. Climate is an indirect agent in the formation of character. The influence of circum-

stances on the universal capabilities of the human mind, is variously modified; none are absolute. Some which are of small importance in combination, become powerful when they are not nullified by the intervention of others. But the strongest of all, are the awakened energies of the human mind, in relation to the development which they have undergone, and the obstacles which they have been called on to surmount. Now, no peculiarity of climate, can suppress the powers of energetic individuals. There may be moments of weariness, lassitude and inability, but the might of the human soul cannot be permanently overcome. From the foregoing it will appear, that the influence of climate is principally remarkable, with regard to men in an inferior stage of civilization. On such, the quality of the soil, its fertility or the contrary, the number and value of its spontaneous productions, the vicissitudes of the seasons, and the salubrity or insalubrity of the water, must largely operate. When human nature has undergone a certain range of cultivation, it controls external circumstances; up to this point, it is controlled by them. If we cast our eyes over the world, we see inferior minds—inferior as to education and training, governed by circumstances which to superior ones, are paltry and insignificant. On the other hand, we also behold men of energy constraining the elements, and bending the powers of nature to their purposes. If we survey the progress of some ancient and modern races, in

the formation of colonies, or in expeditions of conquest and discovery, we cannot but feel astonished at the invincible firmness by means of which they withstood, and overcame obstacles, to others wholly insuperable.

Climate sometimes deteriorates the whole physical structure, and contingently, the organs of relation; hence, in so far, by hindering their development, it is able to overwhelm our mental powers. With regard to the production of necessities, it is a more powerful agent. A soil of extreme sterility, or one of great productiveness, by taking away the means, or by obviating the necessity of exertion, tends to annihilate it. When human powers however, have risen to a superior pitch, the most ungrateful soil cannot suspend their efforts, nor the most fruitful supply their wants. The Deity has secured our advancement, by placing us in a situation wherein it was incumbent to exert our faculties. Thus, the supply of our wants is made the means and the end; and man by ministering to his necessities, realizes at the same time, both mental cultivation and the reward of exertion. It is a glorious attribute of our nature, that it is thus able to neutralize and overwhelm, every sinister and evil influence.

XI. The operation of age is imperfectly appreciated. Time is required for perfecting our attainments. As age advances, our knowledge enlarges, and we exercise our faculties with increased facility. Age then, intellectually speaking, is a contingent condition. Still, there are

limits to human powers, however well directed; nor can we expect in youth, the result of years of matured exertion. Adults, especially in advanced age, sometimes cease to display the talents for which they were once remarkable. Does the mind then, lose the power of retaining its knowledge, or of manifesting its faculties? At no period of life, is this to be effected, unless efforts be made for the purpose. Without repetition and exertion, knowledge cannot be maintained or increased. The organs of relation, the brain and nerves, may experience disease, so as to unfit them for their functions, but this is not peculiar to old age. It might be said that the fibres of the brain became rigid and obtuse, but as this organ is not the mind, the explanation cannot be granted. So many brilliant examples have been recorded, of talent and acquirement in advanced age, as to furnish abundant collateral proof, in favour of the position here taken up. The cares, the sorrows, and the vicissitudes, to which men are subject, are so numerous and importunate, that we cannot feel surprise if so few acquire sufficient firmness to withstand their influence. Assuredly, we are called on, as we thread the devious path of life, not only to lose no knowledge, and no faculty, but to add fresh stores, and other powers, to both. Thus, our years shall not pass away without fruit, nor shall we enter another and a higher sphere, unprepared.

Age, imparts varying changes of direction to our habits, desires, and modes of action. The

wishes of the child, are not those of the youth, and still less, the objects of adult life. As we advance in years, we come to entertain different views, and what was once desirable, perhaps wholly ceases to be so. The young man looks forward to a long career; the old man is conscious of the rapid close of every earthly pursuit. The powers, the passions, and the affections, vary at every period, though, when duly cultivated, perhaps equally excellent in all. Filial and fraternal affection animates the child; the passion of sex, the love of country and of kind—of offspring, and of the great first Cause, distinguish the man. Everything indeed, is beautifully adapted to the different relations of our mortal career—from the active and impassioned energies of youth, to the dispassionate contemplativeness of wise old age.

XII. It is not easy to weigh the influence of sex. It is usual to look upon man as the standard, and to consider the varieties of the female intellect as the peculiarity. When both sexes however, receive equal culture, it is not found that there is any difference, whether speculative or practical. The influence of sex then, mentally speaking, is a collateral one, of a purely artificial nature, and involving the barbarous prejudice which allots an inferior education to women. It is not necessary that the latter should exhibit an exclusive addiction to science or literature, but it is imperatively so, that they should possess a certain amount of general knowledge, and that

they should be perfectly acquainted with their mother tongue, with moral, and with the elements of physical science. The cultivation of female intellect is limited, both in amount and in duration. Young men continue years at college; the business of instruction however, ceases when girls leave school. When we reflect on the superior impulses which a well-informed mother, is able to communicate to the minds and hearts of her children—not to insist on the comfort, the utility, and the self-respect, which knowledge ensures, it affords an unanswerable argument in favour of the highest degree of cultivation, that it is possible to bestow.

It cannot be denied, that the absence of instruction tends to create anomalies of character; the ill-informed youth is apt to grow up rude and unfeeling, as the ignorant girl probably turns out imbecile and unenergetic, the victim of passion and prejudice, in whatever guise they may present themselves. If we refer, as we are entitled to do, the crime, the misery, and the bloodshed, which inundate the world, to the absence of moral and mental culture; to misdirected and ill-developed feelings, and to inferior habits, the stupendous importance of early training becomes strikingly apparent. If there be one truth more certain than another, it is, that upon the proper development of the heart and understanding, and upon the formation of good and energetic habits, the well-being of mankind must mainly depend. We have been granted the means of securing our

moral dignity and excellence; but these attributes of our better nature, cannot be evolved in either sex, without strenuous and incessant exertion.

CHAPTER XX.

ON THE PHYSIOLOGY OF THE HUMAN MIND.

1. THE physiology of the mind, embraces every particular relative to its laws and operations, that observation has been able to unfold. Sensations, feelings and ideas, demand equal consideration. The first, are those primary states of consciousness, which arise from the immediate exercise of our bodily organs; the second, are the direct or indirect remembrance of painful or pleasing sensations, and the third, and by far the greater number, the remembrance of sensations which are wholly indifferent. When the term moral, is made use of, in relation, or in opposition to our physical and intellectual being, not merely the facts comprised under the head of moral knowledge, but the feelings combined with it, are alluded to. The importance of mental physiology is extreme. Nothing is so eminently calculated to prove subversive of the errors which have crept into moral science, as well as of the evils which beset the mutual commerce of man-

kind. It would indeed, be surprising, if the study of the noblest work of God—the human mind, could have any other tendency.

The desire of explaining that which is inexplicable, has led the students of intellectual science into numerous errors. We experience consciousness in all its magnificent and diversified forms, but we know nothing of its cause, any more than of its vehicle. One of the most distinguished of the errors above alluded to, and one that has been most frequently renewed, is materialism. It was perhaps natural for imperfect observers, to identify the growth, maturity, and occasional derangement of the mind, with parallel changes in the frame, and to assert the destruction of the former, with the evident dissolution of the latter. Bodily decay however, is but the preliminary of the renovation of the material, in some other form. Our relations with this world, are effected through the medium of our organization; we have no means of witnessing the after condition of the soul, although our conviction of the unlimited wisdom of the Deity is such, that we feel assured that that condition, must be better regulated, than anything which we are able to conceive. When I say that the soul is immaterial, I do not predicate anything of its substance, for of that we can know nothing; I would merely affirm a negation of the material hypothesis. This, is not only destitute of support, but opposed to what we know of the phenomena of the human mind. The last most prominent body of materialists, affirm that

they have been the first to declare the true nature, structure, and functions of the mind; but if materialism falls, phrenology which is only its more elaborate expression, falls likewise. There is no evidence that the brain is mind, or that it performs the functions of mind; consequently, there is no evidence that the parts of the brain, perform the functions of mind. The former, is simple materialism, the latter, materialism, as modified by phrenology. If materialism be erroneous, then is phrenology elaborately so. Excellent views indeed, have been combined with both, of which however, they form no necessary part; let us then, select what is true, and abandon what is otherwise. I would oppose materialism and phrenology, because they make sensation, thought, and passion, mere organic acts; because they identify the brain and its functions, with the mind, and because, by annihilating the structure of the body, and contingently, that of the mind, at death, they cut away, so far as reason is able to demonstrate them, the hopes of a futurity. Doctrines, so pregnant with error and false consequences, cannot justly be looked upon as an Avatar in philosophy. Some affirm, that the brain is not the mind, but its organ merely: this however, is a distinction without a difference; if the brain perform every function of mind, it is the mind, and it is needless to look for anything farther. The most zealous materialist can only desire that his system should stand or fall, by its own merits or defects. Truth is the interest of all; and

truth, from the continual accumulations of individual observation, must finally prevail.

We inquire into the condition of perished and barbarous nations; we examine their laws and customs, with untiring assiduity, while mental science is comparatively neglected. All the operations of the human mind, however diversified, are placed under the operation of unswerving laws. The demonstrations of ignorance, and of drivelling folly, alike bear their impress; nor could our reasonings on human nature have any weight, without their existence and universality. It is remarkable, that while individuals have argued against these laws, the proofs are drawn from instances, that actually involve their truth. They comprise within their range, every condition of mental existence; nor is it possible to imagine any manifestation of intellect, exempt from their influence. The only cases in which they seem to suffer a partial interruption, is during deep sleep, and madness. In the former they cease, in the latter they are distorted. Yet, the afflicting malady just named, affords ample, although indirect evidence of the existence of these laws, as well as of their necessity to our permanent well-being.

2. No stronger instance of the unsettled state of our knowledge, on the present important subject, could be afforded, than the disputes which have prevailed on the questions of liberty and necessity. These, were the shiboleths of two leading parties, which, so far as opinion went,

waged a war of extermination. Neither side entertained uniform views; there was indeed, every range, from an approximation to truth, to a license in error, that might be almost deemed fanatical. Some contended for the uncontrolled freedom of human actions, while others reduced us to the level of machines. Each exulted in the strongholds of the question, and reflected on the weakness of his opponents. When the necessarians urged the pre-existence of motives, they were right; but they erred, when they denied the existence of a state of mind, which we call choice, and in the determination of which, the strongest motives prevail. There was truth on both sides; there must be motive, also choice or volition. The term philosophical necessity, has been used to designate this conclusion; perhaps, moral causation would be a better one.

3. As mankind become enlightened, and as the blessings of education are diffused, the importance of a knowledge of the laws which regulate our feelings, and ideas, will be more generally recognised, and acted on. It is precisely this knowledge, which draws our attention from externals, not because they are worthless, but because there are concerns of higher interest—concerns, which are to elevate mankind, on the broad platform of virtue and intelligence; not giving a suffrage to individuals because of outward possessions, or mere professions of opinion, and uniting all, not by conventional, and too frequently, worthless relations, but by those which

are eternal as they are excellent. It would be difficult to say in what condition of our being, this knowledge is most necessary, since it is equally so in all. Considered with reference to education, its importance becomes stupendous, as it not only points out the acquisitions which are most valuable, but the manner in which they are to be realized. Enormous advantages would accrue, were it practically and theoretically inculcated, from the earliest period. Yet we must love, as well as appreciate moral truth. The head is a dull prompter without the heart; united, their impulses glorify and ennoble our nature. If moral and intellectual knowledge be important in the intercourse of society, it is eminently so in that which we maintain with our Creator. We glorify God not only with our hearts, but with all the diversity of our intellectual faculties. We concentrate our being in all its manifold relations, in the contemplation of his attributes; for we cannot worship him with a part, when he is worthy of the whole. Without some acquaintance with his infinite works—without an intimate conviction of their connexion with our well-being, how can we tender him the adoration which is his due? It is a knowledge, without which, devotion languishes, or degenerates into a ceremonial, devoid of life and feeling. In the intercourse of nations, and in the transactions of governments, ignorance of the moral and intellectual law leads to results the most deplorable. It substitutes an attention to the interests of the few, instead of those of the

many; to externals, independent of internals; and to a particular community, in place of the great family of mankind. The well-being of all, is indissolubly bound together, and whether by omission or commission, the unhappiness of any portion of our fellows, is sure to be reflected on the rest. In fine, the importance of moral and intellectual science, extends to every condition of existence, whether with regard to social intercourse, or to that of nation with nation; in the adoration of the Deity, or in the silent communings of our secret hearts; in the hurry of life, as in the quiet hour of death. It should be known to all, studied by all, and felt by all. It should be the groundwork of education, the subject of contemplation, and the guide of our daily practice. More cannot be said to shew the overwhelming—the inestimable importance which is to be attached to it.

The mischiefs arising from ignorance of the physiology of the human mind, spare no one; but extend from the highest to the lowest, and are connected with every transaction that involves the exercise of our faculties. It is a deplorable error in governments, to promulgate laws after a fashion, that renders it impracticable for the mass of the community to become acquainted with them. General principles are not sufficiently disseminated, to enable individuals to act in anticipation of, and in conformity with legislative enactments; for these it is obvious, should be based on human nature, and involved in the dictates of morality itself. Why not communicate

along with a superior education to all, succinct and perspicuous notions on jurisprudence, together with general information on the existing statutes, and on the common law? It is a monstrous abuse in the history of nations, that individuals, whether by appointment, or hereditary prescription—ignorant not only of the science of legislation, but even of human knowledge at large, should ever be made law-makers. Were the people generally enlightened as to their real interests; were they acquainted with the nature and workings of their faculties, such baneful anomalies would no longer exist.

The consequences of ignorance as to our mental and moral powers, are equally conspicuous in the ordinary relations of life. In families, it too often leads to the substitution of a grinding misrule, for the rational exercise of parental control. Masters and servants, husbands and wives, brothers and sisters, parents and children, are expected by each other, to be models of perfection, when they respectively, make use of no sufficient efforts to secure such a result. And thus, it is with all; people are perpetually desiring occurrences for which they have made no rational provision. Our influence over others, compared with that which we exercise over ourselves, is indeed, limited: why then, neglect that which lies so much in our own power, and hope for that, which depends on others? How could such a result ensue, were it not for the perversion of our desires, and the prevailing ignorance, as to the

nature of our faculties? An evil of perhaps higher moment, is the deplorable intolerance which exists with respect to political and religious tenets. A merit is made of opinion, as if there could be any, in that which revolves so much upon accident, and imperfect impulses. Even when we have tried to arrive at just conclusions, it confers no right to trample on others, who have not enjoyed equal opportunities, or who have not been placed under the influence of the same motives. If our exertions have merely had the effect of strengthening us in error, there can be room, for nothing but humiliation: if indeed, we have been so happy as to arrive at truth, we can only have reason for regret, that others have been less fortunate than ourselves. But who has the patent of infallibility? When we reflect on the multitudes who differ from us, and consider that their faculties are frequently as well, if not better cultivated, than our own, ought it not to inspire a little doubt, if not as to the certainty of our own conclusions, at least, as to the propriety of condemning those of others? The wise and good indeed, display a tolerance which none others evince, for they exhibit it towards those whom they know to be in error, and by whom they are often spitefully, and wickedly used. This in truth, is the test of wisdom and goodness; and he who cannot feel compassion and forgiveness, towards malignity and vice, even when exercised towards himself, may rest assured that his heart and his head, are equally defective. This is said without prejudice to the

measures of defence, and it may be of offence, which we may be compelled to practise towards the vicious. It were imbecility to submit to the mercy of the wicked: moral resistance with regard to all iniquity, is among the highest of our duties.

In education, defective moral and intellectual training, is productive of peculiar evil. The employments of childhood are not always well regulated, and results are obtained far inferior to what might otherwise be realized. Our mental and moral powers are sufficiently great for every useful purpose; but they are too frequently overtasked, or erroneously directed. It is enough to awaken sorrow and indignation, when we consider what the human mind is capable of, and what it is actually made to accomplish. Thus, one child with imperfectly awakened faculties, has his attention chained down to a task, which, to another farther advanced, hardly costs an effort. Compositions are dictated, which involve a stock of words and phrases, to instil which, no adequate means have been taken. Mathematical and arithmetical details are entered into at a period, when the knowledge of life should be communicated; the learner's time is occupied with dead languages, when he should be busied with living ones, and above all, mental and moral science is neglected. Too many things, the majority of them useless with regard to the individual, are communicated, none of them perhaps effectually. Every thing is taught except the

art of thinking correctly, that of all others, the most to be desired. Plain, unaffected good sense, based upon sound moral and intellectual instruction, through the medium of the mother tongue, and adapted to the contingencies and casualties of life, is what is most needed. Other acquirements are trash in comparison, yet it is precisely that, which is least frequently instilled. If the requisite just named, be possessed, there can be no objection to additional knowledge; but if it be deficient, nothing can fill its place. It is gross ignorance of the physiology of the human mind, which leads to excessive mental exertion, to the prejudice or ruin of the organs of relation, by which our acquirements are effected. This observation holds good, whether it be applied to tender childhood, ardent youth, or veteran manhood. With imperfect cultivation, the faculties must be imperfectly eliminated, or take an injurious direction. Indeed, it only requires us to cast our eyes around, to be aware of the melancholy truth, that the intellects of the great majority, lie waste and barren. How different would the earth appear, if this were otherwise; how different must it become, when this condition shall cease? Few would then be the evils, with which human beings are now afflicted, in consequence of their folly, their ignorance, and their immorality. In vain shall the legislator and the moralist, cry up the advantages of knowledge and energy, until education, and the communication of truth at large, be made com-

mensurate with the powers, and the capabilities of mankind. It must not be partial, or one sided—there must be no reserve, otherwise moral deformity must result. How imperfect for example, is the individual who is merely a linguist, a mathematician, or in fine, in the possession of any single branch of knowledge? To excel indeed, we must devote ourselves to a few subjects, but not so as to exclude a general acquaintance with the rest. In no case however, should anything be permitted to supersede an intimate knowledge of moral and intellectual truth, of our maternal tongue, and of the practical duties of life.

It is highly necessary, that that part of the physiology of the mind, which relates to the acquisition of knowledge, should be properly understood by parent and teacher. Learning, in the first instance, is attended with painful labour. This, the pupil has to surmount, principally by his own exertions, and partly, with the assistance of others. It will not do to superadd natural, to artificial obstacles, or to make the task, one of additional pain and terror; he who does so, must have mistaken his vocation. The continual effort of the instructor, should be to raise the moral tone of the pupil; to lessen his repugnance, and to furnish motives for exertion. The certainty of future pleasure and advantage, from present toil, should be strenuously inculcated, and every appliance furnished, that kindness and experience can supply. Above all, moral incitements should be created, but this is the work of time. Once

however, the natural reward of labour and of treasured knowledge has been realized, little more will be necessary than to direct the awakened intellect. Great patience and enlightened firmness, are necessary to the successful control of the tender, but complicated powers of the youthful mind. How many have been doomed to irreclaimable dulness, by the ignorance, the incapacity, and the cruelty of teachers?

A powerful element is habit. Do not give the pupil too much, nor yet too little to do; exact the accurate performance of his task, and allow no remission, except in the event of sickness or accident. Rest days, and holidays, have generally an inferior tendency, by inducing the pupil to look upon idleness as a pleasure. On the contrary, every day in which something is learned—something redeemed from the gulf of ignorance, and fleetly-passing time, should be counted a holiday. With proper treatment, young people would be satisfied with the relaxation that each day afforded; but then, they should not be overtasked, nor have their exertions associated with disagreeable occurrences. The act of acquiring, or of communicating knowledge, is pleasant to a well-trained mind. There is something in the progressive changes of an enlarging intellect, that every highly-principled, and highly-endowed individual, must contemplate with delight. One who has been habituated to steady, but not excessive exertion, will rarely be turned in after years, from the duty of acquiring, and usefully

applying knowledge. If indeed, the understanding, whether relatively or absolutely, be overtasked, it is apt to sink into a languor, from which it slowly, or perhaps never emerges. The great maxim should be to hasten slowly, since this is to secure the greatest progress in a given time. Appeals to brute force are wholly to be deprecated; nothing but extreme cases can justify them; and it is questionable whether such can ever occur, in the hands of enlightened teachers. Too frequently, they are but the evidence of ill temper or incapacity. Corporeal punishment brutalizes the obdurate, and breaks down the spirit of the gentle and innocent; it should be wholly proscribed as a remnant of barbarism. The unlimited licence of verbal abuse, is hardly less reprehensible. Every means should be taken to conciliate and foster the self-respect of the pupil, sometimes alas, for ever torn and blighted, by cruelty and ignorance. Open rebuke and mortification should not be resorted to, until private remonstrance has failed, and even then, sparingly. In fine, the instructor should insist on the ignominy of ignorance and imbecility, while he should dilate on the endless advantages that accrue from intellectual and moral culture.

3. It is to be regretted, that familiarity should dull our perceptions, as to the wonderful nature of occurrences. What for example, can be more so, than that our physical and mental energies should be nearly suspended by sleep, for so large a portion of every four and twenty hours? If

we inquire into this phenomenon, we are able to see no reason when we wake, why we should not always wake, or when we sleep, why we should ever cease to sleep. The final cause is involved in the incapacity of our organization, to continue its exertions unremittingly, but the efficient, we do not know. Sometimes, sleep is sound and unbroken; at others, we are affected not only with sensations, but ideas and feelings. A few it is said, never dream. What these peculiarities depend on, it is not easy to know. In febrile complaints, and during every kind of excitement, dreams are more frequent. These phenomena have long been the subject of observation, but never of explanation. Striking events or emotions of any kind, that have taken place during the day, but more especially, before the hour of rest, are apt to be reproduced in sleep. One, out of the many singular occurrences in this state, is that of being wholly unaware of our situation; a provision that was necessary to secure the continuance of uninterrupted rest. Every thing during sleep, wears the aspect of reality; a sensation is referred to some exterior cause, and we hold seeming converse with things without. The mind appears to act in some way unknown, on the organs of relation. Thus, we see as if with our eyes, and hear as if with our ears. Sometimes indeed, the mind goes a step farther, and the remarkable condition called sleep-walking, is produced. Some during sleep, manifest considerable mental acumen; they will compose

poetry, utter jests, and even solve intricate problems. These exertions however, bear a close relation to the waking powers: the man of genius is never dull, even in his dreams. We are also capable of emotions, which rival in intensity those of waking life. They may be connected with real events, or with others wholly imaginary. These however, are never suspected to be so, until the dreamer awakes to the nothingness of his sorrow, or the emptiness of his joy. The good will repeat the beneficence, and the bad, the evil of the preceding day; while occasionally, acts are performed which have no waking analogues. As the judgment, owing to the absence of realities, is often feeble, so the most fantastic compounds are created. Instructed and orderly minds, are less liable than others, to the delusions of the night; and he did not err, who asserted that we should not be entirely indifferent to the tenor of our dreams.

We cannot occasion sleep by the immediate fiat of the will, though we can often do so, by indirect means. A variety of substances induce it, we know not how. In the arch imposture styled animal magnetism, we are told that by certain manipulations, a magnetic sleep is induced. In this state, the subject is said to hear with the pit of the stomach: to see with the eyes shut; to foretel events, and to perform other feats, equally marvellous, revolting, and incredible. This jugglery has spread to a considerable extent, although the early exposure of its real

nature by Franklin and others, might have proved sufficient to extirpate it for ever. There are a number of nervous affections, such as catalepsy, hysteria, convulsions, nightmare, and sleep-walking, upon which the animal magnetists have laid considerable stress; as if these conditions, sufficiently obscure and difficult in themselves, could be further elucidated by fraud and imposture, or at all events, of error and delusion. It was once supposed, and still is by a few, that dreams had some reference to the future; but it is obvious that they are a case of irregular association, and can have no such reference, any more than the ordinary anticipations of waking moments.

4. Not less remarkable is insanity. Beyond a certain point, its physiology is unknown. This however, is equally true of all disease, and of every condition of existence. The subjects of madness, observe, feel, and reflect, differently from the rest of mankind, as well as from each other. Not to preserve our moral and intellectual relations, is to become insane. The remote causes of insanity are numerous, but with the proximate ones, we are unacquainted. Some appear partially aware of their situation, while others are wholly unconscious of it. The latter never suspect their condition, until they either recover, or till the dream of life itself, is over. There are many gradations, from those in which slight mental aberrations librate with perfect reason, to those in which the latter is entirely lost. It has been proposed to call some of these, by the term mono-

mania; the title however, is imperfect. People to all appearance, are insane during paroxysms of rage and drunkenness, as well as in some diseases. Other passions besides the former, serve to induce it for the time: the dancing mania of the middle ages, religious wars, and the deadly ebullitions of fanaticism, afford examples on a grand scale. Materialists have endeavoured to connect insanity with organic lesions, though it is a matter of daily observation, that it generally arises from moral causes. Those who allocate the faculties to arbitrary divisions of the brain, would fain connect it with disease of such portions. The absurd and incoherent language, and the irregular conduct of the maniac, result from some anterior mental change, the nature of which is wholly unknown. Insanity may be characterized by greater or less irregularity, of the intellectual associations and reasoning powers, and by the absence or perversion, of the feelings and moral faculties. In idiots, the moral, the intellectual, and the physical powers, are deranged, and almost wholly lost. Idiocy, may exist at birth, and it may be induced in childhood, or at periods more or less advanced. It has been caused in some, by the overwhelming pressure of sudden calamity. Insanity is a disease of adult age, and rarely occurs in children; it is also the appanage of civilized life. As society improves, and as moral, intellectual, and physical training is better attended to, this unhappy malady will become rarer and rarer, until it for ever disappears.

We observe partial loss of memory, or absence of mind, but we do not in such cases, impute insanity. Yet, the eccentricities of some people proceed so far, as to verge upon this condition. When wisdom however, is the exception, and folly the rule, there is little doubt that the former, would be styled eccentricity and madness. Unless it be contended that the practice of the world, be the acme of wisdom and excellence, it will perhaps be admitted that the conduct of one, who should manifest more than ordinary indifference to wealth, fame, and honours, and who should square his conduct on all occasions, by the rules of justice, temperance, and piety, would be looked upon by most, as manifesting no ordinary eccentricity. It is a duty incumbent upon every one, to cultivate his feelings and his intellect in the best direction, and so to regulate them, that they may never pass the boundaries of moderation and propriety.

In this short sketch, the inestimable importance of the knowledge of mind, has been held up to view. It has been shewn that it is equally desirable in every condition of life, and that without it, we are liable to grievous errors of conduct—as the misery, folly and iniquity, hitherto, and at present prevalent in the world, too clearly testify.

CHAPTER XXI.

ON THE INFLUENCE OF MIND ON BODY, AND ON THE
FEELINGS.

I. SOME countervailing influence was necessary, to enable the mind to resist corporeal impulses, and this has been furnished accordingly, by certain properties of the mind itself. Intellect and passion respectively, are equal to the task of controlling the dictates of the body. The victories so often achieved over sickness and pain, establish this beyond a doubt. In addition however, to intellectual culture, and strength of passion, the habit of moral resistance adds greatly to the facility. The nobility of our nature is strongly displayed, in the half-developed fragments seen throughout the world; yet all the excellencies which mankind have at any time evinced, might perhaps be concentrated. If this be not possible, of what avail is it to point to historical examples, or to the specimens of superiority which are everywhere to be met with? When the high-minded martyr to the free expression of opinion, whether it relate to political or religious liberty, stands up at the stake, or kneels down at the block—when the dauntless Indian bears unmoved, the tortures inflicted by his mortal enemies—and when the poor Hindoo

sits by her husband's corse, while consuming flames wing their way to her heart—they one and all, display some precious token of our capabilities, and illustrate in the strongest manner, the power of the human mind over the human frame. In times long past, when life was less secure, and exile and suffering more common than at present, a body of precepts was drawn up on this very subject. Assuredly, it was wise for men—the lovers of wisdom in particular, to prepare for the evils to which they were liable, and to prefer death to life, and pain to pleasure, when the alternative was dishonour and base subserviency. They quailed neither before artificial inflictions, nor those contingent on the common lot, and left behind them a code of morality, which in some respects, has been rarely equalled, and never surpassed. The Stoics it is well known, confirmed their doctrines by their practice; and when Seneca and Thræsea by the fiat of a sanguinary tyrant, were condemned to death, they respectively met their fate without either shrinking or complaining. Human nature however, is too progressive, to be chained down to any set of examples, however illustrious. Let us take the good which we find in each, and reject the ill; for there are none without the former, and certainly, none without the latter.

There are also, other forms, in which the powers of the soul, are manifested over the trammels of matter. We see men victoriously resisting the accumulated influences of cold,

hunger and disease; and we witness the mother, the sister, the daughter, and the wife, watch day after day, and night after night, by the well-beloved couch, with an untiringness and a constancy of purpose, which demonstrate so much the more the pre-eminence of mind, as the body too often, sinks in the struggle. The devotion of women to the objects of their affection, is seen in the midst of toil, hardship, and wretchedness; while they have sealed the testimony of their courage, by the sacrifice of their mortal existence under circumstances the most trying. All these things go to shew that there is a something which is not matter, and which, by braving the accumulated ills of mortality, proves that there is a condition still superior, and one, in which human suffering and human sorrows, can afflict us no more.

It is quite certain, that courage and equanimity are best calculated to bear us through the ills of life, and whether we languish on the bed of sickness, or are about to undergo the last change of mortality, that they will assist us to yield with dignity and submission to the disposal of Providence. The exaggeration of what has been termed the instinct of preservation, aggravates the evils of our position. We have enough to encounter, without adding needless fears to the burthen of our lot. Fear indeed, subjects us to dangers which we should not otherwise incur, and multiplies the accidents to which we are liable. For, as an ancient moralist has observed,

it is not so much the things that befall us, as the opinion which we have formed of them, that is truly formidable. Mental and moral culture then, averts imaginary evils, and enables us to undergo with fortitude, those to which we are inevitably exposed. Courage, will not ward off sickness and death, but it will ward off what is worse—the fear of these. We should not so much wish to live long, as to live well; to exempt ourselves from pain and suffering, as from ignorance, vice, and all the qualities that degrade humanity.

II. The influence of the understanding on the feelings, passions, and moral principles, deserves careful consideration. It is certain that the elimination of these, is by no means in the ratio of mental cultivation. Catherine de Medicis was a woman of talent, although in some respects, a monster of iniquity: the same may be said of Alexander the sixth, and of his son, Cæsar Borgia. In truth, the most infamous atrocities, are often projected and executed with singular ability. It is not uncommon to witness a crusade of bigotry and intolerance, or of civil and political oppression, conducted with a degree of skill, which in a better direction, might have proved highly serviceable. It is certain then, that mere intellectual cultivation is not equivalent to the development of the feelings and moral principles. The inferences flowing from this, are of vast practical value. They shew teachers, parents, and legislators, that direct means must be taken for the culti-

vation of the heart, and that it will not do to address the understanding alone. Yet the one, must go hand in hand with the other. Without knowledge and active talent, the feelings are liable to be connected with improper objects, or to be transferred to the grossest, and most degrading superstitions. What means so effectual, can be devised to secure the purity of our nature, as the united influence of heart and understanding? In infancy, the budding feelings must be directed, and prevented from forming prejudicial alliances. The teacher or the parent, who suffers them to be smothered in their growth; to be imperfectly developed, or erroneously directed, fails in the performance of a vital duty. Mental development enables its possessor, to cultivate the feelings to any desirable extent, but those of the ignorant, are the sport of circumstances. Hence, the ample store of virtuous pleasures, accruing from rational feelings and ideas, on the subject of religion and morality; on the works of God; on human nature; and on science, literature and art. The feelings and ideas which exist in the minds of the ignorant, are comparatively few and unimportant; in those however, whose moral faculties are developed, and whose knowledge is extended, they are next to innumerable. Thus, the further we proceed in the analysis of our being, the more fully shall we assent to the concurring voices of the wisest individuals of every country and time, that all our capabilities, whether of feeling or intellect, should be elicited.

CHAPTER XXII.

ON THE REGULATION OF THE INTELLECT, WITH A
VIEW TO OUR GREATEST ADVANTAGE, AND THAT
OF OTHERS.

1. THE proper regulation of the intellect, involves a variety of particulars, among which, the acquisition and diffusion of knowledge, hold an important place. I have endeavoured to shew the paramount necessity of mental and moral culture. Nature indeed, has so constituted us, that the one, cannot well be compassed without the other. There is nothing absolute, in the quantity of knowledge necessary to moral training. Individuals with excellent hearts, will sometimes be seen with little general information; while those in whom it is extensive, will be found morally defective. It is knowledge, moral and intellectual, that causes the difference between the man of science and the savage; between civilization and barbarism; and between fanaticism and true religion—in a word, it is the complement of virtue, and the foundation of excellence—the instrument of man's advancement, and the characteristic of his better nature. Its attainment should be paramountly active; the mind should be ever on the alert to seize the relations, and to appreciate the conditions of things. This

cannot be done without energetic exertion, continued day after day, and year after year. It requires a long series of efforts to build up the mind. Without gainsaying the gigantic utility of books, it must be admitted that their abuse has led to an indolent, ill-discriminating tone of mind, which has too often caused names, and the symbols of knowledge, to be substituted for the reality. The mere perusal of a multitude of books, will not suffice. Our studies should be limited, and judiciously directed, while the works which we have chosen, should be perused, and re-perused, noting their leading points, and reflecting on them. Intellectual activity is the characteristic of genius, and varies with the time and attention which is devoted to its cultivation. Like every other habit, it is at first slow of acquirement, and difficult of performance; not less with the early efforts of the greatest proficient, than with those of the most illiterate. We seldom reflect on the vast interval that separates the beginner from the adept. The latter, has gone over a multitude of acts, all tending to the same object, and eventually ensuring its attainment. People see the beginning and the end, but forget the intermediate steps; referring to individual talent, that which in reality, is the result of practice and assiduity. The talent indeed, is general, and the materials everywhere, for those who are inclined to make use of them. Next to the pursuit of moral excellence, the cultivation of the mind, is the duty most incumbent on every human being; and when we consider

that the former itself, cannot be compassed without the acquisition of knowledge, the latter becomes imperative, as a branch of duty. The efforts of spiritual and political despotism, to decry its diffusion, though successful in partial instances, and for a time, must finally cease. Knowledge shall prevail over ignorance and barbarism, so surely as light prevails over darkness; while all opposition must be eventually overcome, by the continual progress of civilization and truth.

I. Next to its acquisition, the diffusion of knowledge, claims our earnest attention. Of what avail is it to be instructed, if others remain ignorant? Knowledge is power, but like money, it ceases to be so, when not in circulation. A morally enlightened man, has but an indifferent prospect amidst a community that is otherwise. He may be happy in his own mind, and independent of others; he may surprise the mass by the exhibition of qualities which they do not understand, but it is uncertain whether he shall obtain their respect, or the protection which is his due. Physical knowledge indeed, is more impressive among the uncivilized, and the man who can awaken their fears, or contribute to their preservation, by his command over the secret phenomena of nature, will probably be regarded as a superior being. Nevertheless, at particular periods, such persons have experienced the most cruel treatment, and it was only by pretensions far beyond the reality, that they were sometimes

able to obtain a doubtful immunity. Moral knowledge however, even to this day, confers no such privileges. If its possessor indeed, choose to enrol himself in some dominant party, he may perhaps be secure; but if the single-minded advocacy and profession of truth be his object, he need expect little favour. His character and conduct will be appreciated by the enlightened few; but he will be liable to misinterpretation and calumny at the hands of the many. Nothing can cure this, but the calm profession and steady diffusion of what is true. Some may urge the seeming dangers and disadvantages attendant on this line of conduct, but the question simply is, between the profession, or the suppression—the diffusion or the non-diffusion of truth. Everything with which men are acquainted, whether as regards physical or moral science—everything that distinguishes man from the animals beneath him, must at one time have been confined to a single bosom. If discoveries had always been silenced, the mass must have remained in remediless barbarism. People say it is not time—it is not yet time to teach the truth; the world is not fit to receive it. But how can it be made so, unless by the diffusion of knowledge? If we refuse, for whom do we wait? The world is not to be enlightened by its own spontaneous volitions; the change can only be accomplished by reiterated impressions, gradually influencing the community at large. As a general rule, it is the duty of every one to profess what he believes;

any conclusion opposed to this, can only arise from error or fear. Doubtless, prudence and moderation are incumbent on all, but assuredly, these can never go the length of suppressing what is true. When we reflect that everything of excellence, was the result of isolated discoveries made manifest for the good of mankind, sentiments of admiration and gratitude, glow within us towards those generous spirits, to whose efforts existing generations are so largely indebted. Unless we are so presumptuous as to assert that we have arrived at the summit of perfection—or if otherwise, we admit that the world is to go on in an unceasing progression of truth and excellence, it can only be by the labours of individuals, adding to what is known, and assisting in its diffusion among the mass of mankind.

Knowledge is circulated by education, adult instruction, conversation, and the press. The difficulty of erasing early prejudices, places the importance of education in a more striking light. In so far as it is well conducted, it sharpens the faculties, and lessens the obstacles to the enlightenment of the mind. The bias is soon contracted, that is to decide the fate of the individual for good or for ill; a good education therefore, singularly promotes, while a bad one as decidedly impedes, the advantages derivable from superior after training. The most assiduous care should be taken, to secure the best education for every child in the community; it is an advantage too precious to be left to the caprice of any. No

parent should be permitted to bring up his offspring in moral or intellectual ignorance, any more than to neglect their physical well-being, or to instil vicious practices. Society is bound to see that no one contravenes the imprescriptible rights of humanity, or those great moral laws, the observance of which, is equally imperative upon all mankind. Assuredly, it is not less called upon to protect the young, the innocent, and the helpless, than the grown-up, the vigorous, and the active. Every child whether male or female, rich or poor, should receive the best education that it is possible to impart. Upon what pretence can we establish the monopoly—if knowledge be useful to one, it is so to all? Of all the means which we possess for bettering the condition of our race, it is at once the most beneficial, for the individual and for the species.

Everything should be done to eliminate the latent capabilities of the infant mind; none of them should be suffered to lie dormant. The business of instruction might perhaps, be further subdivided, and the task of enforcing varied, yet progressive attainments, intrusted to a greater number. A parallel is often drawn between public and private instruction: both have their advantages. A school cannot supply the moral training of a home, or develop the affections which unite a family, in never to be extinguished love. It causes the child however, to become the member of a larger circle, to contract various attachments, and to see society under a different aspect. He is encou-

raged, directed, and stimulated, by the exertions of others; and he obtains a lively forecast of the strifes, the cares, and the rivalries, of life. Young men should proceed with their education, until twenty or more, gradually increasing the time which is devoted to active occupations. It is well to initiate young people early into the business of life, but not so as to interrupt the acquisition of knowledge. If possible, men ought not to be so engrossed with the means, as to lose sight of the end. One feels astonished at the multitudes, that are kept from day to day, in situations, which, although they may not occupy half their time, exclude them as effectually from instruction, as if they were stationed in a desert—and in very truth, they are placed in a moral desert. The information, in the acquisition of which, it imparts all to labour, is that which purifies the heart, and elevates the understanding. Above all, the young of both sexes, should be taught the all-important duty of energy and self-dependence, in subordination to moral control; while every available means should be made use of, that will form these invaluable principles into abiding habits.

Adult schools are an anomaly in a civilized country. It is deplorable that men and women, should have to receive the information which ought to be communicated during infancy. Museums, works of art, conversation, lectures, and the press, are copious sources of information. The two first, communicate an instruction which books are inadequate to yield; and while they

furnish harmless recreation, sow the seeds of civilization and refinement. Working models of useful machinery, paintings, and sculptures, if not originals, at least good copies, should everywhere abound. The beneficial influence of works of art, in subordination to means still superior, is enormous. A more discerning posterity will not neglect them, nor confine their utility to that of the scanty, and paid-for exhibitions of large towns. The achievements of science and art, are for the common behoof of mankind: the poor, not less than the rich; the toil-worn artisan, not less than the luxurious possessor of copious wealth. Thus, it is however, in the world; the refinements and amenities, that would mitigate and diversify the cares of life, and which should be free as air to all—are confined to the few.

On the usefulness of books, it is needless to expatiate; every means should be taken to render them accessible. Select collections sufficient for the requirements of the working-classes, ought to be universal. Taxes should be taken off paper and all the implements used in printing; the duties on foreign works ought to be abolished, and every facility afforded for the transmission of pamphlets and newspapers. Impediments, with regard to the circulation of knowledge, are a direct premium on the continuance of ignorance and vice. Newspapers would improve with the improvement of society; well-educated and moral men, would alone be tolerated as conductors, and they would become,

to a greater extent than at present, the vehicles of useful information. If the community be partially instructed, agitated by fanaticism, or the explosions of party feeling, newspapers will reflect the sentiments of the mass; but if every source of instruction be opened out, they will powerfully aid the general progress. They would then, become the organs of an enlightened public opinion, and wear the exclusive impress of knowledge and civilization. It is difficult to find terms sufficiently energetic, to depict the impolicy and narrow-mindedness of every restriction on the diffusion of information. Were a community afflicted with a destroying pestilence, would not the government which limited the employment of the only remedies that were calculated to grapple with it, be justly looked upon as barbarous? Yet, the most manageable disease is not curable with greater certainty, than are vice and ignorance—the diseases of the soul, by means of moral and intellectual culture.

The pleasures accruing from social intercourse through the medium of conversation, are perhaps among the greatest of which existence is susceptible. If society were somewhat less artificially divided, and if means could be devised for obviating the jealousies of individuals, and for allowing the intelligent of different classes to meet occasionally together, vast good would result. Something of the kind takes place in scientific associations, but to a limited extent. Mankind survey one another, not so much as human beings,

as invested with the unmeaning, and too often injurious conventions of rank and station. If the elevated, would sometimes mix with the lowly born; the peer with the peasant, and the hard-wrought artisan; and the lady of rank with the toil-worn woman—if they would but think, all temporary distinctions apart, that they participated in one common lot; shared in the same wants, the same hopes, and the same fears; and that they were equally to pass through the secret portal, that separates a temporary, from an eternal existence, it would be consecrated by infinite advantages. Each would experience an interest unfelt before, in the other's welfare; and sympathy for each other's wants, and each other's woes, would fill their hearts. It is in truth, difficult to say how far the different classes of society, intellectually and morally speaking, suffer from the imperfect and limited intercourse which they now maintain with each other.

2. Next to the generation of moral, that of intellectual energy, is most important. There is this difficulty however, in its production, that it is at once, means and end. In the first instance, we have to depend on others; afterwards, on ourselves. The best way, is the assiduous cultivation of all our faculties. Every opportunity in active life, that will enable us to apply our acquisitions judiciously and well, should be turned to account. Energy, will not come of itself, or by means of vague, short-lived, and ill-directed efforts. The value of active exertion, and of per-

petual struggles with the stormy elements of life, is shewn in the lives of soldiers, sailors, and public men. During rude periods of society, and even still, individuals of stupendous energy sometimes make their appearance, and pursue their onward path whether for good or for ill, with a vehemence that it is not easy to limit or subdue. Occasionally also, rare beings, born as it were to shew the magnificent capabilities of our nature, come upon the arena of mortality—beings whose energy is equally untiring and indomitable, and whose objects are the happiness and the well-being of our race. These, are the men who are to be turned aside by no obstacle; who continue their unrelaxing course in the midst of obloquy and reproach—praise or blame—the inflictions of poverty, exile, or death; who vindicate the noblest attributes of the human mind, and who prove by their conduct, whether living or dying, that well-directed, moral and intellectual energy, is among the highest of earthly possessions. A properly cultivated heart and understanding, furnish a supply of it, even upon the first demand. How many children, tender maidens, loving sisters, and devoted wives, have displayed a firmness and a presence of mind, amid scenes of danger and death, that nothing could appal? Practised energy however, is usually the most powerful, and he will shew most, in whom it has been oftenest called into action. I would urge the acquirement of that, which is adapted to the highest efforts, and most extensive

usefulness. If it were possible, I would endow each member of the community with sufficient, to enable him to excel in the duties of domestic, as in those of public life: that would make every one a good parent, a good child, and a good brother or sister; that would teach individuals to forego their personal ease for the sake of others—to sacrifice all inferior considerations, and even life itself, in support of truth—to view all things in subordination to the providence of God, and to prepare for the final exit from this existence, and the commencement of a future one, with calmness, dignity, and cheerfulness. Now, all these are attainable by means of mental and moral culture; by the formation of good habits, and by a vigorous perseverance in every act, that redounds to the promotion of human excellence. I do not ask impossibilities—I require the performance of no visionary task. I have endeavoured to shew, that if men and women will but cultivate the innate powers of their hearts and understandings, they may realize, not only all that I have pointed at, but more than it has fallen to my particular lot, to conceive or imagine. In the pursuit of this, as in that of all other excellencies, our own efforts will be most effective. Others may assist us at the onset, or during the course of our career, but the mind that is ambitious of goodness and truth, must achieve their possession for itself.

3. Credulity and scepticism are relative terms. We may exhibit them with regard to both false-

hood and truth. Error however, is usually implied; inasmuch as it would be an incongruity to style a person sceptical, who disbelieved a falsehood, or credulous, who believed a truth. Nothing is more common than to impute credulity, or scepticism, to persons who are chargeable with neither. It is good to doubt the false, and to believe the true, but what is the criterion? Opposing sects lavish the offensive terms, for believing, or disbelieving respectively, what each affirms to be false or true. It is not less our duty to seek the evidence of truth, than to doubt until we have found it. We are however, often required to believe upon testimony, not only in matters of science, but in the daily concerns of life, inasmuch as human powers are inadequate to embrace the infinite particulars of existence. In moral science, every one should be able to form an opinion for himself, not only because it is every man's concern, but because it involves the widest criterion for the determination of truth. It is the interest of all to arrive at it, though distorted views, sinister interests, and early prejudices, too often sway the mind in a false direction. Many indeed, never seek for truth at all, but take up a gratuitous position from the first, embracing what supports, and shunning what runs counter to it. Some who begin this way, though rarely, may arrive at truth. It is impossible for every creed, whether political or otherwise, to be true, yet formal demonstrations exist on the subject of all. Before proceeding to the search, the

mind should be familiar with general principles, in all the wide diversity of moral and intellectual truth. This it is, which in this state of existence, places man upon the highest pinnacle which he is able to climb. A person may be a chemist, a mathematician, or a geologist, but without the knowledge in question, it is impossible for him to be a philosopher, or even to be possessed of superior discrimination. It is hard however, to induce men to pursue truth without bias or pre-occupation, or even to lead inquirers to relinquish the prejudices with which their minds have been imbued. Every one with the smallest tincture of information, is aware of the difficulty with which physical science has made its way. Moral science however, has only partially wrought its deliverance; and as it has been, will continue to be opposed by all, whose temporary interests are mixed up with the preservation of the different views, whether sectarian or political, which it assails. Men may gain fame by the invention of paradoxes, and barren metaphysical hypotheses, but the cultivation of moral science for its own sake, and the simple enunciation of the inferences to which it leads, are too frequently, the signal for slander and persecution. It is vain to urge, that it concerns every one; men of sordid or mistaken views, will not believe that, to be for their advantage, which has any tendency to threaten their position, or to withhold the profits which are derivable from the continuance of error. We should feel astonished were a Hin-

do to scrutinize his creed, with the calmness which we would not fail to display, were we to engage in the search; yet we manifest little concern for the delusions under which we labour ourselves, and which cannot be removed, without laborious and unflinching examination. Error is too often attended with a pomp and circumstance of detail, that captivate the imagination, and assail the belief. The mind alone, that is fortified by moral and intellectual cultivation, cannot vacillate. The best rule is to test the alleged fact, in connexion with its particular evidence, by the incontrovertible experience of mankind, from which, except in the case of well-authenticated discoveries, it will rarely be found to depart. This general rule however, has exceptions, as when error has become universal. Individuals under these circumstances, must have recourse to a higher evidence, drawn from the stores of moral and intellectual truth, which can hardly fail. The utility of experiment and direct observation, is obvious, but these cannot always be resorted to. It is certain however—such are the facilities with which the Deity has so plentifully endowed us for its discovery, that if we will but seek truth earnestly, and without undue bias, with all the powers of our hearts and understandings, we shall most probably arrive at it.

4. Mental pleasures cost nothing, and they are such as riches alone can never purchase. The comparative value of intellectual acquirements, and the order of their cultivation, must be deter-

mined by their respective advantages, and by their tendency to enable us to perform our duties to the Deity, to our fellow-men, and to ourselves. Hence, it is desirable, that every one should possess just and abiding perceptions, of the great principles of morality, as well as of the various utilities and relations of human pursuits. Without these, we may be led away by the mere love of fame; though the principal value of mental culture, is as a means to an end; which end, is the better performance of the duties of life, and a clearer appreciation of the wonderful works, and moral government of God. It is not so much, what a person's knowledge and abilities are, as the use which he makes of them; since they are a trust and a gift from the Deity, for the promotion of our rational welfare, and that of others, and to enable us to act in conformity with the universal manifestations of God's wise and good providence. If a man have talent and information, it is well—let him turn them to account; he is not at liberty to leave them in disuse, much less to devote them to improper purposes. How vain are the self-gratulations in which some indulge? Has nature endowed them with capabilities superior to those of their fellows, let nature be lauded for the gift; but if fortunate circumstances, or careful instructors have led to their superiority, where is the scope for praise? Let us cultivate knowledge, not only for its own sake, but on account of the capabilities which it confers of doing good, and of per-

forming our duties with energy, ability, and success. When it is turned to evil purposes; when it is used to foment rivalries; to tyrannize over others, or as the instrument of vain and idle ostentation—in a word, when it is wrested from its legitimate purposes, then indeed, it ceases to be cultivated for its own sake, or for the sake of any thing that is wise or good. Yet, when we look abroad in the world, and take cognizance of the sectarian and political rivalries with which it abounds, as well as of the various immoralities which knowledge is made to subserve, we can hardly help feeling that in such cases, it were better there had been none, than that it should be turned to such inferior purposes. Far better indeed, were it for men to remain in ignorance, than that they should convert what they had learned, into an engine of iniquity. Hence it is, that we must insist again and again, on the necessity of moral knowledge, on the cultivation of the heart, and on virtuous habits. Though science and literature can hardly be gained, without a tincture of moral knowledge; still, the latter to be efficiently known, must be made the object of specific pursuit.

5. Perhaps nothing would promote more effectually, the objects here insisted on, than the cultivation of a sense of accountability. Were it properly inculcated that every action necessarily leads to certain results, it would tend to the utmost habitual circumspection. The prudence which we are to adopt however, is not of the circum-

scribed character, that would square our conduct by inferior and partial motives, accommodated to temporary, and perhaps sinister interests, but the large and comprehensive prudence, that would regulate our thoughts, feelings, and impulses, by views of excellence and utility, not bounded by the present merely, but extending to the absent and future. This is the prudence that dwells lightly on existing evils, and existing toil, incurred in the promotion of good, and even repaid in the endurance, by the approbation of our best and purest feelings. Were a sense of accountability abidingly present, it would so modify our demeanour in all times and places, whether alone or in society, that our lives would be uniformly characterized by purity and truth. In children especially, it should be fostered by every available means, since it would exercise the most beneficent influence on their after lives, and regulate the intellect to the production of usefulness, elevation, and truth. In fine, the cultivation of useful and virtuous intellectual occupations, cannot be too largely insisted on. No poverty, no press of business, no situation in life, need exclude us from the pursuit; and when carried on in the manner which has been recommended, cannot but redound to happiness and self-respect.

The credulity of ignorant adults, is generally marked by some mental pre-occupation, that renders the inculcation of error, easier than that of truth; children however, are equally ready to imbibe all impressions. Hence, a great moral

duty devolves upon all who are engaged in the business of instruction, that they should take advantage of the susceptibilities of childhood, for imbuing useful knowledge, and for developing the feelings which confer grace and dignity on humanity. The individual who neglects these precious moments, or who instils error, is not only guilty towards the innocent victim of his folly or indifference, but to generations unborn. The errors, the evil passions, and the stunted mental growth—sometimes the only fruits of childhood, are eradicated with difficulty, if ever, and too often remain for the purification of another state of existence.

6. The importance of habit cannot be passed over in silence, with regard to the regulation of the mind. No single intellectual act can be considered of great importance, until a habit has been formed. It is only after a time, that mental efforts become easy of performance, and steady in their recurrence; nothing short of these, can render any one capable of speaking, writing, or thinking, with ease, correctness, and continuity. The individual must be conversant with the given topic; he must reflect upon it, and try to express his thoughts with fluency and perspicuity. For want of this, persons really well-informed, are apt to blunder out their meaning, while the contrary confers an attractiveness, even on what is superficial. And though correct thinking tends to correctness of expression, steady composition is necessary to both. Energetic reflection yields

a pleasure, and produces a facility, that cannot well be imagined by the indolent and ill-informed. How many think carelessly on the most important topics, who would be ashamed to act in a similar manner, with regard to the minor concerns of life? How many minds are weed-grown, and infested with ignorance, prejudice, and error? Good habits then, must be formed, and kept in perpetual activity, if we would obtain and preserve, the dignity and excellence, of which a great and bountiful Benefactor has rendered us capable. Were a man told where he might have gold for the fetching, neither danger, distance, nor fatigue, would separate him from the precious deposit; yet there are treasures of infinite price, in the recesses of the mind, more costly far, than the jewels of earth, and which every man may have if he will.

7. It only now remains to enlarge on the balance, that should subsist between the objective, and the subjective—the real, and the ideal world. The phenomena of mind however, are just as real as those connected with outward objects. By the constitution of our nature, we are obliged to pay incessant attention to the business of life. No man can neglect this, without perilling his existence; yet the individual who cares for nothing save outward concerns, is as far from promoting the end of his being, as the man who is wrapt up in the world of imagination. We owe an attention to the former, which befits a creature whose temporal existence is involved in his

connexion with material things; but we are called on to commune with the still nearer concerns, of that which is to survive the perishable relations of our mortal being. Every man cannot be rich in temporal possessions; but every one may become so, with regard to those of the mind. Attention to worldly interests is a matter of necessity—to spiritual ones, it is a duty.

Nature indeed, has richly provided for our animal, yet still more so, for our spiritual wants. The gratification of the former would have sufficed, had we been designed to exist on a level with the brute; we are intended however, for a more elevated destination. It has been so ordered, that our physical sustenance cannot be secured, without some degree of intellectual development; and Divine goodness is manifested by the accessibility, universality, and permanence, of the means which promote this result. The immaterial world is strongly recommended by its richness and security. Fraud or violence may deprive us of earthly possessions, but cannot alienate those of the soul; and death, which surely takes away the one, secures an everlasting reversion of the other. The material world is necessary to our animal, but the immaterial, to our spiritual nature—the former promotes the things of this world, the latter, those of a future: the one fits us for earth, but the other for eternity.

Were adequate conceptions of the great ends of existence general, we should hardly witness such a bustle after riches, honour, and power.

The pleasures of sense, though great, are momentary, and infinitely surpassed by the persistence and durability, of mental and moral gratifications. By this precious arrangement, an exclusive addiction to the former is obviated; for shall we not prefer the riches that are at once inexhaustible and incorruptible? If mankind have erred on the road to happiness—if individuals languish in the lap of luxury, it is because they have courted that as an end, which should only have been sought as a means. We hear of the pursuit of wealth, possessions, and empire; but what conqueror aspires to the boundless domains, wherein he may reign free and unopposed—in which, he will trench upon no one's rights, and cause no one's unhappiness, and of which, the duration is co-extensive with existence itself? Yet progression is a feature in the history of man; and we may perhaps venture to hope, ere ages have lapsed away, that a race will appear whose ambition it will be to diffuse knowledge, not to spread ignorance—to propagate a sense of true religion, in place of the horrors of superstition and fanaticism, and to urge with a success which has not hitherto graced the efforts of the wise and good, the excellencies, and the infinite superiority of the spiritual world, in opposition to all the pleasures of sense.

One who is initiated into the concerns of the former, cannot fail to discern the vast variety that exists among men. Some devote themselves with an energy worthy of nobler aspirations, to

the world of sense, hardly dreaming it would seem, that there is another and a better. But there is in truth another, which though only partially discernible, we perceive to be fairer and more magnificent, than that which is revealed by our senses alone. Of the boundless and diversified nature of the spiritual world, we can only form a faint and glimmering conception; but we see enough to satisfy us, that when the curtain is lifted up which obscures our mortal vision, we shall become the spectators of a scene, which must infinitely excel all the conceptions which we are able to frame of it here. Every phenomenon of earth, every act of life, have their spiritual analogues, which, although they will not force themselves on the attention of the careless, may be seen in part, by those who will search after them. All point to their Author and Regulator; and some of them, perhaps to a greater extent than we have any means of knowing, are related to other forms of existence. Our devotion to our Maker, and the various duties which we owe to ourselves and to our fellows, unite us with that other state of being, to which we are daily hastening. Independent of these however, there is a host of feelings connected with our moral and intellectual manifestations, the arts, and sciences, as well as the vast panorama of nature, which also associate us with more extended scenes of perception, and a wider sphere of action. In fine, it is to the world within the breast, that we are to look, however partially, for the solution of those won-

derful enigmas of our mortal existence, which link us by an inscrutable bond, with the things that are without. The present, is the age of material utilities; of endless projects and speculations; of measures partially conceived, and imperfectly realized, for improving our earthly condition: but a period must arrive, in which, while our corporeal well-being is secured, the boundless regions of the moral and intellectual world, shall be better explored, and in which, means will be made use of, to secure to it also, the attention and cultivation that shall most redound to the promotion of our temporal and eternal welfare.

CHAPTER XXIII.

ON THE BEST MEANS OF IMPROVING THE MIND.

THE leading points connected with the improvement of the mind, have already been enlarged on; it only remains therefore, to mention that which has not been fully dilated on before. Correct moral, and intellectual, and subordinately, physical culture, comprises the whole. The first, as it must ever be repeated, should be the most prominent feature in general education. Truth indeed, must come from the heart, as well as from the head, and we should never have been endowed

with the two-fold capability, had its cultivation not been intended.

I. The utility of education is so great, that few have risen to eminence who have not enjoyed its advantages. Instances indeed, will be alleged, in which uneducated persons have excelled in literature, science, and art; this however, illustrates another principle, but does not do away with the importance of that now insisted on. If we look around, we perceive that the powers of the great majority remain undeveloped; that few enjoy the advantages of superior moral and intellectual culture—in a word, that the infinite capabilities of mankind, remain nearly inert, from birth to the grave. If this were otherwise; if society would foster, with all its strength, the mighty utilities of education, excellence of every kind would as surely become the rule, as it is now the exception. Inasmuch as the interests of society are made up of those of individuals, by so much do the ignorance and prejudices of the latter, depreciate those interests. The omitted cultivation of human powers, is not only individually, but collectively hurtful. It is for the advantage of the community, that no one should be immoral, or ignorant, since no one can be so, without injury to others. If mankind could once be convinced of the advantages derivable from universal training, they would shew infinitely more zeal in its promotion, than they have ever displayed in any of the insane projects dictated by ambition, avarice, and superstition. How much energy is

wasted on objects, whose tendency is worthless or uncertain? Wars in one place; crusades against opinion in another; political struggles in a third; all in relation to things, of which few have any well-defined conceptions. Let men's blood be heated; rouse them in defence of they know not what, and on they proceed, to the close of their career, squandering their powers, and bequeathing an unmeaning strife to their descendants. It is certain that the attention which is paid to education, will be in the direct ratio of intellectual and moral culture, and that it must go on with the progress of time, and general enlightenment. The expenditure arising out of a single war, would educate the children of a whole people for ever. Nations of every creed and clime, might have their offspring imbued with that useful knowledge, and that cultivation of the heart, of which every human being, the least endowed with the better attributes of his species, admits the utility; while error and ignorance would fall off, never to be resumed. No really beneficial change can be thought of, even in speculation, which shall not be more than realized. No language indeed, is adequate to depict the utility of education; it ministers to our moral and intellectual wants, nurturing the arts and sciences, with all the excellencies of humanity. Shall we not then, encourage it; shall we not strive, with our best energies, to direct and improve it?

II. While dwelling on a subject so important, we must not omit to observe that education, in-

dispensable though it be, forms but the initiative to that self-instruction, which it would be the business of after life to perfect. The one is the necessary complement of the other. Where there has been a good education in youth, unremitting self-instruction crowns the process. Without the former, the latter languishes; but with it, proceeds vigorously, under the combined stimulus of previous knowledge, industrious habits, and maturing faculties. The man who has been well educated, however vast the advantage which he thereby derives, is an imperfect being without the further aid of self-discipline. Neither the operation of external circumstances, the instruction of others, nor any earthly means, will otherwise suffice. The greatest benefit which education can confer, is that of preparing us for the energetic improvement of all our powers, through our own efforts. As it is, we should strive to impress the unspeakable importance of the latter, on every human being who is desirous of realizing the excellencies of his nature, as the indispensable condition without which, it is impossible to secure any real or lasting progress.

III. The influence of governments, were it properly directed, might be vastly increased; yet much of their power remains latent. This circumstance can only have arisen from an erroneous conception of the duties incumbent on them. It is considered an affair of importance, when an alliance can be arranged with a foreign power, or a few square miles of territory secured;

compared with the real ends of government however, such things are insignificant. The powers of individuals are limited, those of governments are unlimited. Every motive, human and divine, calls on these mighty social engines, to promote education to the utmost, and so far as may be, to aid in the fulfilment of the great ends of existence. Individual energies, they cannot indeed supply, but they can encourage and support them. The part which governments have to perform, is not passive, but eminently active; and if so, the good which they may do, is incalculable. When a patriot king happens to be placed at the head of affairs, with what reverence is he not regarded, and with what devotion are not his name and his deeds handed down to posterity? In place of fomenting idiot wars, and the never-ceasing struggles of political and sectarian factions, governments should expend their utmost efforts in securing the good of the whole, by conforming to those eternal laws, whose foundation is laid in the constitution of our nature. It is not the well-being of a part, but of all, that should be attended to; every member of society has an indefeasible title to the fostering care of the collective energies of the people. If the rights of any be neglected, the results are sure to recoil upon the rest; humanity can be outraged in no particular, without evil consequences. Tried by this rule, few governments will stand the test; how rarely indeed, has their trust been fulfilled with faithfulness and impartiality? It must ever be reiterated, that

they alone, can introduce a universal education, in which the lowest in the community may participate, and which shall be upon a level with the utmost advance of human knowledge and intelligence.

Governments however, cannot do all; they must be urged incessantly forward, by the efforts of the community. Society might do much, but warring interests have singularly neutralized its powers. The latter however, will become more effective, with the increase of that general enlightenment, which shall cause the interests of individuals to be identified with those of the community. It requires little intelligence to shew, that there is nothing incompatible between the two, and that the advancement of the one, tends to the promotion of the other. Social zeal is not always well directed; it attempts the palliation of existing evils, without trying to eradicate them. With judicious arrangements, the poorest even, might secure an education for their children, that would be calculated to raise them high in the scale of humanity. As society becomes better informed, it may be presumed that this stupendous power of working good, will be cultivated to an extent, of which we are at present able to form but a feeble conception.

IV. Every one should waken up his energies to the utmost, so as to do all the good in his power, while the brief tenure of life permits. Much may be effected if we will but strive: no one should slumber in the lap of indolence.

Every one has some influence, and all that has ever been done, was done by individuals. We should reflect betimes, on the business, and on the end of existence—we should oppose and combat with all our might, irresolution, apathy, and indolence. Good must be wrought by positive efforts, if it is to be wrought at all; vain wishes can accomplish nothing. Our mental and moral faculties improve with exercise, to the close of our career; but if we do not advance, they must necessarily recede. The stupidity, the ignorance, and the imbecility, which afflict the world, are occasioned by ourselves. Every one has a part to act, if he will exert himself, and may realize some substantial benefit, if he will but try. All have a value and a usefulness, which no one should be permitted to trample in the dust.

V. The mental and moral sciences, as well as the wonderful works of God, comprise a field of occupation and inquiry, that the most active intellect in vain attempts to exhaust. Such, form a noble culture for the heart and understanding, the very capability of undergoing which, proves the indescribable goodness of an almighty Providence. An influence the most beneficent, is thereby exercised over our moral and intellectual development, while we are enabled to perform a dignified part in this world, and to prepare, it cannot be doubted, for the duties of the next. If intellectual science however, be inferior to moral, it is equally indispensable, in order to enable us to form a correct theory of moral science itself.

And although the theory is one thing, and the practice another, yet the former is of advantage to the latter. Intellectual science in one sense, is the basis of morality, education, and legislation, which would otherwise be regulated by custom, prejudice, and caprice. If indeed, they have also a foundation in experience, it is an experience rectified and generalized by the observations of a multitude of wise and reflecting men. We see in the history of nations, the bungling that has existed in the application of these sciences, and the long period that has elapsed before the principles on which each must repose, were successfully elaborated.

The acquisition of science and art, though difficult at first, is rendered easy by practice. Their cultivation produces a vast facility in intellectual operations, and in the formation of agreeable and useful mental combinations. Hence it is, that while they are means to an end, they also constitute in themselves, an end of no inferior importance. Thus, while the student perfects himself in literature, science, and art, he lays the foundation of industrious habits, and mental acumen—qualities in themselves, of infinite value. What other than wisdom supreme, could have devised anything so admirable? The advantages severally arising from the culture of the sciences, are enormous. Nature, both organic and inorganic, makes us acquainted with God's works, their singular properties, their applications to human wants, and the general purposes of creation, as

well as with the irrefragable evidence which they yield, of wisdom, goodness, and power. They elevate the mind; they point out arrangements for the reception of man upon earth, long ere his species found a place on it, and they demonstrate prospectively, the transition of his immortal nature, to a higher sphere of existence. By the study of God's infinite works, the heart is humanized, and the understanding elevated; while man is raised above the petty, yet consuming passions, to which his heart is subject, and juster conceptions of the nobility of his nature imparted. The arts are attended with peculiar advantages; they refine upon the phenomena which surround us, and enhance the legitimate pleasures of sense. The heart and understanding are purified, and an origin given to emotions, which we should not otherwise experience. And, not least, they strengthen the foundations of society, and lead us to delight in associating with our fellows. Moral and intellectual science however, crowns the whole. By the first, we instruct ourselves in the foundation, and in the practice of our duties; form abiding conceptions of our condition here, and our destination hereafter, and by scrutinizing the relations to which we are subjected, penetrate however feebly, into the intentions of the Deity, and conform to his will. It permits us to enlarge on the evidence, derived at once from the exercise of the heart and understanding, of God's infinite providence, as well as of the existence of the human soul, and our hopes as to

its immortality. The general cultivation of this precious science, would lead to universal peace and good-will; while it would for ever extinguish the hideous warfare, and the miserable clashing of opinions, with which mankind have so long been desolated. Intellectual, though less intrinsically important than moral science, is indissolubly connected with it. So far as it is possible to become acquainted with them, it shews us the constitution of the human mind, and the nature of our faculties; in like manner, it points out the origin of our knowledge, as well as of our moral sentiments; and by laying down a clear analysis of the process, prevents the introduction, or combats the existence of false moral doctrines. It is also, singularly well calculated as a study, to improve the faculties, and by unfolding the operations of the mind, affords a stupendous instance of that power, which we can never sufficiently admire. This alone, independent of other utilities, would be a sufficient reason for its universal cultivation. I shall only add, that our intellectual efforts should be incessantly connected with moral associations, and pre-eminently, with the wisdom, and goodness of God. Thus, the mind in all its varying conditions, would be kept under the influence of benevolence and love, and ever prepared for the exercise of the duties, which confer happiness and dignity in this world, and permit us to look forward with hope and trust, to that which is to come.

VI. While the means of improving the mind

are under consideration, it will not be out of place to devote a few observations to its influence on the passions. If these be extinguished, or greatly subdued, so much the worse for the understanding, which cannot reach the vigour and elevation to which their well-directed impulses contribute. On the other hand, if the passions preponderate, they will go far to reduce to stormy confusion, powers otherwise productive of varied benefit. It is erroneous to enjoin their extinction; if the Deity had not designed their useful instrumentality, is it possible that he would have permitted their existence or their operation? It is the misdirection of these admirable agents, which is alone to be reprobated. Without passion, we should be mere automatons, retaining the form, but not the ennobling attributes of humanity. The influence of reason should be absolute; it ought to guide and restrain, but not unduly repress the passions. Thus regulated and directed, they yield a force and an energy, which it would otherwise be impossible to obtain.

The removal of various prejudices would vastly facilitate the cultivation of the mind. One of the most remarkable of these perhaps, is that which would condemn the majority to almost utter ignorance. Great stress is laid upon laws and the administration of justice, but would not their objects be more effectually accomplished, among an educated, than among an ignorant and corrupt community? Assuredly, the virtue and happiness of the people—the real objects of all

law, would be better secured were moral and intellectual knowledge universal. Knowledge is the appanage of no particular class, and should be free to all, as the air we breathe, or the running stream. Objections to universal education do not bear a moment's examination; for will any one deliberately assert, that the community would not be the better of mental and moral culture? The active occupations to which of necessity, the greater number are devoted, preclude most ornamental, or elaborate branches of knowledge. All could not become painters, poets, or musicians, and excel in literature or the recondite sciences, but undoubtedly, all should acquire an accurate command over their mother tongue, an intimate familiarity with the principles of moral truth, and a general acquaintance with physical science. It is a base prejudice, that would force the continuance of ignorance on any portion of the community; endless evils must flow from it, but from the dissemination of truth—union, peace, and happiness, without end. No advantages from any other source, can be compared with those which necessarily arise from universal mental and moral culture. Let us only reflect for a little, on the mass of buried capabilities that might be ripened into the richest display of virtue and excellence. We have associations for various purposes, but none for securing the best cultivation of heart and head of every member of the human family. When the mighty utility of such a procedure shall once

be recognized, there is every reason to believe, not only that mankind will exert all their energies to accomplish it, but that no hindrance shall be able to check the fulfilment of its objects.

CHAPTER XXIV.

ON THE PROGRESSIVE PERFECTIBILITY OF THE HUMAN MIND.

How far the intellect is capable of advancing in this world, and in the next; to what lengths it may attain, and what its final destination may prove, are problems, in the solution of which, every enlightened mind must take a part. As to its progress hereafter, we have no means of determining; but we are entitled to place boundless confidence in God's wisdom and truth, and to believe that the process which he may employ, will prove all-sufficient for its purposes. It is tolerably certain that we shall be provided with means of perception as efficient, if not more so, than any which we now possess. We are sensible that much remains behind the scene which we cannot know, and that we are able to investigate the phenomena which surround us, to an extent far short of the reality. How far they may lie open to us hereafter, remains to be determined. The very existence of another world, infers that

of means of information at present wholly inaccessible. May we not venture from analogy to presume, that there may be gradations of knowledge to which we shall be successively admitted? The objective existence which we enjoy at present, may possibly be superadded to a subjective one. But who can say? It has pleased the Creator that our reason should but dimly penetrate into the obscurity of the future—an arrangement doubtless necessary to secure that due attention to the affairs of life, which could hardly subsist, had we been distracted by the stupendous changes of another world. The prospect would have been incompatible with earthly duties, and with the means of information which have been judged sufficient for us here; it would have deranged the apparatus of life, and set aside the provisions of the Deity. The obscurity around us, in one sense is a source of instruction, inasmuch as it is beneficial to speculate upon another state of being, and upon our condition therein. How admirably is this calculated to sharpen our faculties, to purify our hearts, and to lead us to place unlimited trust in the hidden, as well as in the manifest providence of God? If the event had been apparent, these advantages would have been cut off. Even the cavils of those who have arrived at the unhappy conclusion that there is no futurity, tend indirectly to the accumulation of proof, and to stimulate inquiry. It is better perhaps, that conclusions so important, should be kept before the attention, even by the refutation of objections,

than that they should slumber in the torpor of an indolent assent. Thus, it is well to turn evil into good, and to make the opposition of the incredulous, a means of more firmly establishing doctrines, so essential to the virtue and happiness of our race.

The advance of the mind in this world, has been secured by countless provisions, emanating from the infinite wisdom and goodness of God. These however, are counteracted by a variety of temporary obstacles, which militate more or less against the general result. As time wears on, mankind will doubtless, sufficiently perceive their interests, to enable them to secure the fullest development of the admirable capabilities of our common nature. The force of circumstances must eventually bear down all impediments, however numerous and formidable. Bodily wants, absent moral and intellectual culture, pernicious habits, and useless pursuits—sectarian and political animosities, defective energy, inferior motives, bad governments, the jealousy of the partially instructed, the prejudices of the rich, and the ignorance of the poor, operate to a vast extent, in retarding the progress of the mind. These defects can only be slowly removed, since the means most effectually calculated to overcome them, take for granted the partial existence of the qualities to be created. Ignorance however, though not universal, is sufficiently extant, to call for the strenuous efforts of the wise and good, for perhaps ages to come. Such is the discipline of the world; we must take it as we find it, and act accordingly. If there

were no ignorance, no superstition, no tyranny, no blood-thirstiness—no prejudice, folly, or error, on earth, we should not have the merit of opposing them; it is at least, some compensation, to possess the virtues and the moral hardihood, that must continue to display themselves, till the principle of evil shall be for ever rooted out. The universal diffusion of knowledge and moral truth, will engender other virtues; but if we are to arrive at the happy calm which shall ensue from the suppression of ignorance and vice, we must resolve to encounter the storms occasioned by their existing prevalence.

The operation of animal wants, sometimes improves, and sometimes degrades the mind. Assuredly, it is their abuse, not their mere existence, which has this tendency. Everything indeed, may be made a source of improvement, if we will but abide by the dictates of nature. It is true, that we are in some measure, intrusted to our own care; that we have the privilege of making the most of our position, as well as of abusing it. This however, could not have been avoided, without taking away the power of selection, a loss that would have been fatal to the interests of virtue. The legitimate object of animal wants, is to provide for the exigencies of our frames, and by inciting us to exertion of body and mind, to operate as an agent of mental and moral improvement. If we neglect, or bestow too much attention on them, the fault is our own: the regulations of nature are not to be evaded with impunity.

Mental and moral pleasures, to be appreciated, must be experienced; hence, the importance of early culture. This is the only way by which the gratifications of sense can be prevented from gaining the ascendancy. When we address ourselves to a sensualist, we feel mortified at the insufficiency of our exhortations, forgetting that we are actuated by sentiments, to which he is perhaps, wholly inaccessible. If there be anything certain in our constitution, it is, that moral and intellectual enlightenment is the best guarantee for the prevention of impurity, and the formation of habits of imperturbable excellence. Hence, the necessity of the highest culture, from the earliest dawn of our capabilities, so that when the period arrives in which temptations multiply, the individual will be found unassailable; or if unhappily, he yield, it is only for a time, for his endowments cannot be lost, and they must eventually set him above the sovereignty of earth-born passions for ever. Once the delights of moral and intellectual excellence have been graven on the heart and soul, they cannot be obliterated. It is the glorious prerogative of knowledge, that with care and attention, it cannot be lost—it is a possession for ever, which no wrongs on the part of others can take away, and from which, death itself cannot separate us. It is impossible to urge too strongly, its indispensable utility in the formation of a superior character, or how amply it indemnifies us for whatever sorrows, sufferings, or privations, the acquisition

may have cost us. We may venture to hope, that the admirable individuals who have appeared from time to time, on the theatre of the world, have not exhausted the capabilities of humanity; and if we may argue from the past, that there is a progression of virtue and excellence in store for us, of which the contemplation, even in advance, causes the heart to thrill and bound with joy.

CHAPTER XXV.

ON DEATH, AND ON OUR CONDITION HEREAFTER,
VIEWED IN REFERENCE TO THE INTELLECT.

OUR knowledge is limited by our means, yet we are permitted a glimpse however imperfect, into the infinite arrangements of a good and wise God. If what we actually witness, reveals such splendour and perfection, what must that be, which exists beyond the sphere of our actual cognizance, and of which the stupendous whole, perhaps exceeds the comprehension of any finite being? It is our lot to strive on, and so to perfect our intellectual and moral grasp, as to embrace everything that relates to our safe conduct on earth. Thus, shall we realize the intention of existence, as well as best prepare for the higher range of duty and activity, involved in an ulterior stage of being.

The body is a scaffolding for building up heart and mind, against the advent of eternity, and for a closer intercourse with a higher grade of intelligence, than what the intervention of material organs enables us to maintain. Though we may attempt to image them forth, it is impossible to conceive the emotions that must actuate the feeling mind, when for the first time permitted to contemplate other, and more extended manifestations of Divine wisdom, than those which are unfolded in the existing world. How much more closely the Deity will hold intercourse with his creatures, and in what manner, are problems which we cannot solve; but we may perhaps suppose, that his manifestations will be varied, conformable to the capacity of those who shall be called on to participate in them. We are even permitted from earth, to witness an extent of creation so stupendous, that the whole may well be presumed adequate to form a subject of study and contemplation to intellects of the highest order for ever. It has been conjectured, that the Deity permits the subordinate direction of different tracts of creation. We can hardly conceive a more extended scope for the exercise of energies the most exalted; but, however probable the supposition, it is one which we can have no means of verifying.

The contemplation of death is an instructive one. Even to our limited perceptions, this change seems pregnant with multitudinous advantages. It clears away prejudice along with its upholders; and though some is still transmitted, it is with a

diminished grasp. The revelations of another world, will doubtless, prove too much for the most obstinate adherents of error; the truth which shall then shine forth, cannot be subverted by any previous conclusions. It behoves us to think rightly if we can; but whether we do, or do not, we may feel the unlimited assurance, that the future must still remain the same. That the phenomena of an hereafter, should accord in some measure with our conceptions, would be a satisfaction; they must at any rate, be sufficiently striking to rectify every false anticipation. All who are conversant with human nature are aware, that prejudices often cling with such tenacity, that nothing save the hand of death, seems adequate to overturn them. The condition of society is such, that when the mind has once contracted an undue bias, it too often becomes closed to every other avenue of inquiry; so that there is neither motive nor ability to undertake the task. Consideration, wealth, station, and all the advantages of conformity, are found to preponderate, when weighed against ignominy, poverty, and the naked, albeit priceless rewards of truth. The satisfaction accruing from the latter, affords an ample recompense to many; but it is true, that the greater number prefer that which is found in the beaten track. Repugnance towards dissent, appears from the multitudes that are silent, to the infinite detriment of rational investigation, who have yet had sufficient strength of motive to institute inquiry—to seek for truth, but not to pro-

claim the discovery. Death however, will remove every incentive that hypocrites or false professors may experience, for declaring what they do not believe. There will be no risk of persecution, or failure of security hereafter; nor shall sordid motives, or efforts at deception, prove of any avail. The sincere votary of error will be disabused, and though the long-loved delusion must be cast away, any regret that he may experience, will be allayed by the reception of unalloyed truth. This must be the aspiration of all; and however much we may desire not to prove in error, our next best wish will be that of having it eventually rectified, if not in this world, at least in the next. Independent of these results, death makes way for the unprejudiced. All enjoy the instruction of nature, and to the truths already admitted, add those which are continually suggested. Thus, notwithstanding all partial lapses, the march of mankind is ever onward, and each succeeding generation is on the whole, wiser and better than that which preceded it. Death removes all error and prejudice, along with the advocates of such; and though race after race die away, consigning more or less of the former to oblivion, knowledge and truth are not lost, but go on, ever increasing, and involving more and more of the family of mankind. Death lifts up the curtain, beyond whose ample folds no mortal eye has ever penetrated; it reveals the hidden secrets of futurity, and ushers us into a condition, replete with other duties, and more extended aspirations, where the

phantoms with which the falsely-named king of terrors has been surrounded, shall vanish for evermore.

A question of apparent difficulty is sometimes asked—whence the destruction of so many in earliest youth? The mortality among children is owing to the irregular lives, and defective constitutions of parents, and to the misery, disease, and destitution, consequent on the imperfect constitution of society. Mankind are left to their care and forethought in this particular, as in every other; if they will think and act providently and wisely, they may also escape this calamity. It was necessary to leave us to our own deliberation and choice; if the desired event had been otherwise secured, it could not be attended with the advantages that flow from human skill and human forethought. The blessings of existence must be earned before they can be enjoyed; and Supreme intelligence has so ordered it, that the cultivation of the means, bestows a happiness equal or superior to that which flows from the realization of the end. O divine—O wonderful provision—what language, what words can we employ, that will adequately express the wisdom and goodness of God! As for the intelligence of the babe that perishes ere it has seen the light, and that of the child who dies in early infancy, we can rely with full security on Supreme wisdom, that every arrangement will be made for the best. Doubtless, the Providence which never sleeps, attends to this also, and has appointed those who

will care for the undeveloped soul. But these are points into which we cannot enter; the wisest must be at fault as to particulars, whose intricacy no living sagacity can resolve.

The spiritual world is more extended than the material. Though the hosts of stars should pervade infinity, with every diversity of form and production, they must still be out-numbered by the multitude and variety of spiritual existences. It is likely that these display a range utterly inconceivable to our faculties. We witness in this world a vast variety from the smallest insect up to man; but that which is involved in the circle of our experience, is limited indeed, compared with the mighty whole. It is probable that there are beings whose powers transcend those of mortal man, much more than man himself, does the lowest of creation. Progression is the inevitable characteristic of intelligence, wherever it may be placed; and it is impossible that the lapse of countless time, should not have eliminated an inconceivable degree of knowledge and capacity, among the innumerable hosts of the creatures of God. It may appear a contradiction to say that one infinity exceeds another; that the infinity of thinking beings exceeds the infinity of created worlds, but it is poverty of language that makes it seem so. The multitude of worlds must of necessity, be exceeded by the endless succession of living beings, that appear and disappear on the surface of each. If the stars be the abode of intellect, as we have the

strongest grounds for believing, and if its vehicles succeed each other continually as on earth, it tends to give us a glimmering idea of the spiritual universe. If indeed, there be gradations in each, and if all become denizens of the realms of immortality, it enhances still more our faint conceptions of their vast extent. There is nothing in numbers to heighten the difficulties, which attend the realization of this immensity of existence. The power of God is equal, over many as over few; he can as easily prolong our being throughout an eternity, as during the brief period of earthly life, and he can advance any degree of intelligence indefinitely onward. All desirable and possible things are equally practicable to the Almighty; and we have an assurance which nothing can diminish, that his benevolence is commensurate with his power. It is indeed, our duty to think of that hereafter to which all are hurrying. We can anticipate nothing with certainty, but we are not incapable of approximating, however feebly, to the truth; and if in trying to do so, we exercise discretion and moderation, our efforts to penetrate through the dim and distant future, will not be unattended with advantage. Speculation thus guarded, is no more reprehensible in mental, than in physical science; the conclusions which it furnishes, are less satisfactory than certainty itself, but they constitute a desirable supplement to the little which we already know.

The second part of this undertaking has now been completed. The nature and operations of the human intellect, the uses of language, the influence of circumstances, the physiology, regulation, and best means of improving the mind, its progressive perfectibility, and its relation to the final change called death, have been severally dwelt upon; it now remains to complete the third portion, which is to include the origin, nature, and relations, of our feelings, affections, and moral judgments.

END OF PART II.

PART III.

HUMAN NATURE IN ITS MORAL RELATIONS.

CHAPTER XXVI.

ON THE FEELINGS, PASSIONS, AFFECTIONS, MORAL JUDGMENTS, AND THEIR ORIGIN.

1. NUMEROUS and serious as the errors in other matters have been, those on moral points are still more so. The praises which we lavish on truth, are peculiarly applicable to moral truth; for if a knowledge of external nature be useful and desirable, how much so is that which acquaints us with ourselves, and which instructs us in the foundation of our duties to our fellowmen and to our Creator? An acquaintance with the principles of morality was early created by the occurrences of life, but the theory has been of very slow acquirement. Up to a recent period, the physical sciences were attacked with occasional bitterness; they have now however, achieved their independence, and all, geology not excepted, may be cultivated to the utmost, without hindrance or molestation. Moral science enjoys no

such exemption; and though the amount of toleration be considerably increased, it still remains in some measure, in bondage and leading strings. Opposition however, may storm, prejudice and error may scorn the proffered boon, yet moral science must eventually surmount every obstacle, while its universal diffusion will prove as great a blessing to mankind, as its absence hitherto, has been an evil and a curse.

Our mental emotions—the pleasures and pains of which our minds are susceptible, are derived in the first instance, from sensations of pleasure and pain; just as our ideas not pleasurable or painful, spring from sensations originally neither. The term idea, is confined to remembered sensations not pleasurable or painful—and emotion, to remembered sensations that are pleasurable or painful. As ideas are derived from sensations direct or transmitted, so emotions themselves, may be direct or transmitted. In the latter case, there must be some prototype; in other words, the elements must be previously experienced. By these means, a few primary feelings are multiplied into diversified forms of splendour and beauty, raising man high above the intellectual, and almost infinitely above the animal part of his nature. Thus, the emotions which are formed in our own breasts, and in those of others, are reciprocated; and when we think or feel, we think and feel for others also. The feelings in no case, any more than the ideas, are innate. Education, and moral instruction, pro-

ceed upon the supposition that truth is communicable. When man comes into the world, he is destitute of all knowledge, and of every tendency whether towards good or evil. All are equally ignorant and equally innocent; while the mind and heart like a table of pure white wax, are at the mercy of occurrences for the impressions that are made upon them. All may be trained alike, to virtue or vice, knowledge or ignorance. The character of man hitherto, now, and for the future, whether as regards the heart or the understanding, has depended, and ever must depend, on the operation of external circumstances, combined with his own exertions. Material organization however, bodily health, and the greater or less perfection of the senses, modify the impressions that are made. But the operation of such causes, except where the senses are so depraved as to lead to inevitable idiocy, or a condition approximating to it, may be obviated. As to the conformation of the mind itself, we have no means of coming to any conclusion, whether negative or affirmative. By the moral man, we understand the intellectual judgments, and the various pre-occupations for or against, on the subject of good and evil. These are singularly fortified by their connexion with vivid affections; and though it would be improper to say that a coldly moral man might not be a virtuous one, he would nevertheless, be destitute of that devout enthusiasm in behalf of virtue, by which it is so powerfully strengthened, and by which it effects an ever-

lasting abode in the human breast. I do not mean however, in this place, to dilate on the advantages and necessity of this sacred union, so much as to signalize its existence, and to shew that the moral man—the man within the breast, is a compound of intellectual judgments and affections. It is hardly necessary to state seriously, that the feelings and affections are but forms of consciousness, of one and the same substance, with whose seat and nature we are wholly ignorant. No one acquainted with the physiology of the mind, would refer the latter to the brain, inasmuch as body and outward objects respectively, are but forms of consciousness, provoked indeed, by some unknown exterior cause. To affirm that the mind dwells in what, in one sense, is a form of its own consciousness, or in the brain namely, is to assert a contradiction and an incongruity. Briefly then, when we say the heart, we mean the mind in that condition which we call feeling, affection, passion, and virtue itself, so far as the feelings are concerned.

There is not within the compass of Divine providence, a more striking instance of stupendous wisdom, and beautiful adaptation, than the formation of mental pleasures and pains, from a comparatively small number of primary sensations. It is not surprising that the early inquirers into this interesting subject, when they reflected on the diversity of our emotions, should have found it difficult to refer them to their real source. That our different feelings should spring

from a few primary corporeal conditions of pleasure and pain, is a circumstance so wonderful, as to demonstrate its origin from the power by which means are adapted to ends, with an efficiency and a certainty, that leave nothing to be desired. Agreeable sensations give rise to pleasurable, and painful sensations, to painful intellectual emotions. Mixed feelings are afterwards generated by association. To this is also to be ascribed the countless hosts of mental pleasures, and mental pains, to which so much of the happiness and the misery that chequer our mortal career are owing. Pleasures and pains as derived from organic sources, so far as variety is concerned, are not very numerous; but they are sufficiently so, if we regard the frequency of their repetition, and their different degrees of intensity. The remembrance of organic pleasures and pains is productive of equivalent mental emotions. We may however, recal collateral circumstances—the time, the occasion, the agent, the cause, and the consequences, alone. Thus, the recollection of these is one thing, and that of the pleasure or pain itself, whether direct or transmitted, another. The mental pleasures and pains are under the regulation of laws peculiar to themselves, and cannot be renewed or dwelt upon, except in subordination to these.

2. Some organic phenomena are styled appetites, to the exclusion of others; yet the desire of sleep, rest, warmth, and breathing, respectively, is not less an appetite, than are those which re-

lute to food, drink, and sex. The corporeal feelings that precede the performance of any organic act, are appetites, the one as much so as the other. Thus, the desire of exercising the different senses, is an appetite; while the exercise of each, is the gratification of an appetite. It is a name, not only for the desire which precedes the act, but also for the act itself. The animal feeling called desire, is a pleasure; if not attended to, or if gratified to excess, it merges into pain. Hunger, for example, within certain limits, is agreeable, while its gratification, and the after feelings, are so likewise; privation however, on the one hand, and excess on the other, entail suffering. Genial warmth, rest after fatigue, and exercise in the open air; are sources of sensations the most exhilarating. When the functions are properly attended to, and performed with ease and regularity, they return a variety of pleasing sensations, on which we bestow the collective term, good health. Those however, in ill or delicate health, are not debarred from such sensations, to an extent more than adequate to produce kindred mental emotions. It requires moral energy indeed, to combat the deteriorating influence of prolonged suffering; hence, those whose hearts and minds have not been sufficiently cultivated, are apt to become fretful and ill-tempered, under pain and sickness; while on the contrary, high-minded individuals bear the assaults of both, with firmness and equanimity. The affections and feelings must be specially cul-

tivated, otherwise no amount of mere bodily pleasure, much less intellectual cultivation, will suffice to elicit them. A rustic, whose vigorous organization enables him to enjoy every corporeal pleasure with the keenest relish, may yet, from the absence of all training, as to the intellect and affections, be nearly as destitute of feeling and moral perception, as the beast in the fields. The same is true in part, of the voluptuary and the fanatical ascetic. Without proper training, the feelings and affections are continually liable to err, if not to remain wholly dormant.

There are numerous anomalous sensations which it would be difficult to refer to any definite origin. Who for example, has not experienced the transient thrills which seem to pervade the whole frame? The senses are rarely exercised singly, consequently, the pleasures accruing from their action, are increased by combination. Another powerful addition to the gratifications which they afford, is their association with feelings and ideas. Some of our corporeal pleasures begin at an early period, others not till afterwards; some persist through life, while a few cease before the term of our mortality. Sensual and defective at first, they lay the foundation of those exquisite forms of mental consciousness, which constitute so large a portion of our joy and happiness, as well as of those exalted and purely disinterested conditions, which invest humanity with its greatest charm. Selfish and animal, they begin indeed, and selfish and animal they remain, in minds

that are destitute of moral and intellectual culture. Thus, we perceive that every energy is necessary, to make the most of the admirable capabilities which have been so bountifully accorded to us all.

The simple consciousness of existence, did men live naturally, and avoid inordinate stimuli, would be ever pleasing. When the animal feelings are blunted by irregularity or excess however, there arises a morbid craving after exciting agents. Excessive hunger or thirst, induces the severest agony, until relieved by food, or the hand of death. Privation of sleep and rest, is highly distressing. Unnatural denial with regard to any of the appetites; also, blows, bruises, hurts, wounds, heat, or cold, impeded respiration, and the exercise of injurious agents generally, occasion much suffering. Indigestion, nightmare, and the various forms of disease, are productive of greater or less uneasiness. Thus, functions and organs that return no appreciable sensations in health, become sources of pain during disease. Mental pain has a tendency analogous to that of corporeal; it occasions injurious states of mind to become disagreeable. Bodily sufferings are the source of mental. This is effected by their simple remembrance, and by their adhesion to our different ideas and intellectual emotions. Painful, any more than pleasing associations, cannot be transferred, without the pre-existence of their elementary or complex forms, in the mind in which they are awakened.

The pleasures and pains of sense are incapable of indefinite prolongation. The same organs—at least the involuntary ones, cannot return an incessant tissue of agreeable sensations. If the pleasure-giving powers of the organs be taxed to excess, pain, not pleasure, is the result; plainly enough shewing, that the gratification of appetite is not intended to occupy our continual attention. Unless when stimulated by licentious indulgence, or an unbridled imagination, they are quickly satiated, and all desire is extinguished. The voluptuary vainly attempts excesses that nature never contemplated, and which she cannot sanction. Were mental and moral culture universal, such infractions would never be attempted. As to pain, if it be intense and of long duration, the organs quickly cease to experience it; a temporary suspension of perception, and even death itself, take place. Tyranny and superstition were careful to regulate their dreadful inflictions by this rule; and medical science has been degraded in order to determine the powers of the victim. Pain from disease is seldom continuous; the most violent even, has its periods of remission, which yield a breathing time, and prepare the strength and spirits for farther trials.

3. Our feelings as they spring up, may be associated with each other, with animate and inanimate objects, and with ideas. They may be connected with conventional signs, awakened by oratory, the exercise of the arts, or the daily events of life. Feelings are associated with our

fellow-creatures in the order of their proximity, and to a still less extent, with inferior objects. Emotions of pleasure and pain arise from analogous sensations; selfish in the first instance, and disinterested in the last. Once imbibed, they may be associated with each other, and with ideas, in combinations without end. They may also be transferred to other individuals, and from others to us; a translation however, which presupposes the existence of their elements in the breast of the receiver. Associated with our moral judgments, they accumulate to such an extent, and acquire such an intensity, as to become perhaps as great an incentive to the pursuit of excellence, as the end which that pursuit has in view. Thus, by a magnificent adaptation of Providence, ever working for our good, means and end are identified, and the result is secured with redoubled certainty. To this is owing that much disputed, but most certain condition, which bears the name of disinterestedness. The propagation of feeling from breast to breast, through the medium of books, and personal intercourse, is a happy circumstance. We are thus assured that its cultivation, not less than that of knowledge itself, redounds not only to our own advantage, but to that of all with whom we come in contact; and that virtuous, generous, and exalted emotions, will often and often prove sources of happiness, long after the bosom which emanated them, has grown cold.

The child comes into the world without know-

ledge or feeling, virtue or vice. He is quickly sensible of hunger and satiety, heat and cold, as well as of the desire to rest and sleep. He is conscious of the grateful sensations which flow from the healthy performance of the different functions, and of pain from disease. The exercise of his senses also, proves a source of pleasure. His tender frame however, is incapable of much exertion, and his life for a time, is divided between food and rest. As he gets older, his senses become more experienced; he observes and remembers. His mother engages his greatest attention; he is fed from her bosom, and fostered by her care; she consequently, proves the object of his earliest affections. This is obvious; the mother is the instrument of all the pleasures which he enjoys, and he connects her with their recollection. By and by, he commences a more extended existence; he comes to know his father, his sisters, his brothers, and all who approach him. They form the objects of successive associations, in the ratio of their agency in causing pleasure and pain, or as they awaken feelings already stored in his memory. In the one case, they will be loved, in the other, feared or disliked. As the child grows up, he assumes a more active position; he moves from place to place; he mixes with different companions, and becomes the origin, and the receptacle of a variety of feelings. The complexion of these, will be regulated by the manner in which he is trained, and the care which has been taken to exclude what is

evil, and to secure what is good. Thus, the affections and the passions of his early years, will be feeble or energetic, well directed or ill. As he approaches manhood, new feelings pervade his heart, and the love of sex, paramount in its impulses, and of long duration, becomes fully lighted up. He enters into the turmoil of life, and comports himself according to his knowledge, his feelings, his habits, and the varying circumstances in which he is placed. He becomes a husband and a parent; powerful affections rivet him to wife and child, to friends and fellow-creatures. The love of God, and the knowledge of his providence, may be early experienced; but it is in adult life, that we are best able to feel the one, and to appreciate the other. This, likewise, is the period, during which, the arts and sciences, as well as every branch of human knowledge, are cultivated with the greatest fruit, and in which, a due preparation is made for eternity. To obtain these advantages to the fullest extent, the best intellectual and moral instruction, from the earliest dawn of feeling and intellect, is involved. As age advances, the more violent passions are assuaged, while the intellect becomes purer and less clouded; there is a deeper love of offspring and of mankind, and a more exalted veneration for the Almighty; but the mind, ever and anon, looks forward to its everlasting home, and to the more perfect satisfactions of that spiritual world, for the coming of which, the anxieties, the troubles, and the perplexities of

life, no less than those higher aspirations, and not to be satisfied longings of the heart and understanding, tend to prepare the way. And when death at length arrives, the pure-hearted and high-minded man resigns his mortal existence, with a satisfaction chequered indeed, by the momentary sundering of earthly ties, yet akin to the feelings with which an infant rests, securely trusting in the unspeakable wisdom and goodness, and in the never-sleeping providence of God.

I. Our feelings are never wholly simple. Each connects us with living beings, our various pursuits, and the phenomena of nature. Our affections however, unite us most closely; and first of these, parental love. An admirable introduction to the love of offspring, is formed by the devoted reciprocity which subsists between the sexes. The position of females in society, their comparative isolation from the active business of life, and perhaps, their peculiar organization, render them more susceptible of tender emotions. Even child-bearing, its duration, dangers, and sufferings, add to the intensity of maternal love. The act of nourishing her baby—a highly pleasurable one to the mother, is calculated to awaken emotions the most glowing; while the protracted period of childhood, requires a multitude of attentions, all productive of feelings well calculated to ensure their repetition and permanency. No fond parent can perform a single office about her child, that will not cause thousands of such feelings to spring from her heart; even the anxieties

and cares which her situation entails, are sources of fresh affection. She watches by her child; she sympathizes in its sufferings with an earnestness, which a mother alone can experience; and if it live, or if it die, her bosom equally throbs with a delirium of grief or joy. The father's affection is less at first; his love for his partner however, is transferred to his child, and by degrees, the latter appeals to all the feelings which have any place in his heart. He is elated with its growing intelligence, and with the different marks of its affection. It becomes in a degree, his companion, and the object of his anxious solicitude. By a beneficent Providence, all the marks of care and affection which he bestows, awaken feelings that grow stronger with time, and the evidence of which, death alone can suppress. Thus, nature has balanced the affection of the parents; and if a mother's love be better nurtured in the infancy of her offspring, that of the father is more strongly developed afterwards. Once created, neither can be extinguished, but form the elements of the extended affections, which bloom for ever in the regions of eternity. Everything that purifies the heart, elevates the intellect, and creates a reverence for the duties of life, adds to the perfection of parental love. It is no blind feeling springing up spontaneously in the heart; the appliances which have been furnished for its production, require cultivation. Collateral influences may be daily witnessed, in the pure and deep affection of a tender, an en-

lightened, and a highly moral parent, as well as in the indifference of the ignorant, the dissipated, and the unfeeling. The priceless affections of parentage, to be fully possessed, must be secured by heart worship at the shrine of truth and moral excellence. Thus, feeling, virtue, and knowledge, add to, and enhance each other; and by a precious adaptation of means to ends, the different feelings of our nature are respectively heightened by the cultivation of all.

II. Of all others, filial love is first created. The animal pleasures of early life are both numerous and intense. With what delight does not the child consume its food, play, sleep, and drink in the glowing sensations from every opening scene of existence? Nature is wise as she is good—the pleasures of childhood, independent of the direct gratification which they afford, lay a foundation not only for filial love, but for the different affections of adult life, and more especially, for that precious feeling towards the Author of good, which transcends all others. The incessant repetition of the kind offices of parents, the endearing accents and the affectionate caress, recal each moment, the memory of preceding kindness. Nature's means are ever adequate to the end; agreeable sensations perhaps, are not always recollected, but they are so, to an extent more than sufficient to create those emotions of which it is the happiness of our lives to be conscious. If there be excessive, or ill-timed severity; if children witness the daily spectacle of vice,

cruelty, misery, and strife, how can the gentle feelings thus counteracted, spring up in their bosoms? One might as well seek the dew of heaven in the cold and dreary mine, or the purple grape in the arid desert. If wisdom and tender love, guided by firmness, and a never-ceasing desire to cultivate the heart and intellect, characterize the conduct of the parent, we shall witness in the child that filial affection, pure, deep, and inextinguishable, which is only inferior to that which is borne to the Creator and Father of all. The feelings should not be left to the mercy of accident, but practically cultivated by every means that sedulous attention can secure. This is the law of our being—if our affections and moral powers are not expressly attended to, neither will they be developed. If however, this has been done, a devotedness so pure and disinterested ensues, that it is willing, as a thousand instances prove, to incur every privation for the good of its object. Each of the affections paves the way for the rest, and the child who dearly loves the author of its being, will become the best partner and the fondest parent.

III. The causes productive of filial, are likewise so of fraternal love. Intercourse between children of one family, and a participation in the same enjoyments and endearments, necessarily engender the strongest mutual affection. Much will depend on judicious arrangements, by which the operations of nature are left unimpeded, and the unhappy rivalries which prejudice the peace

of families are prevented. The precious relation of brother and sister, will be promoted by the rational and practical enforcement of the different duties; while the same means which stifle the other affections, will be equally effectual in blighting this. There is something inexpressibly delightful in these pure and well-ordered affections; others may surpass them in intensity, but none in calm, abiding fulness. The love of those born of the same mother, prepares us for reciprocating with the larger family of mankind, and with the countless hosts of spiritual existences who are to prove our brethren hereafter.

I. Any of the feelings, but above all, the love of sex, may assume an all-absorbing intensity. The remaining ties of life, numerous and important though they be, produce no affection equal to this—no relation is so close, none so binding, and none so enduring. All the early affections prepare the way for it, and every moral and intellectual endowment tends to heighten it. Human beings are to each other the sources of the greatest felicity which they are capable of enjoying, while the love of sex adds additional attractions to all the ordinary relations of life. Mankind are capable of conferring infinite happiness on each other; but the tender and rational intercourse of men and women, furnishes larger means of promoting it, than any ordinary communion between members of the same sex. Nature prepares us for this passion from the first, but she wisely prevents its development until the

powers of body and mind are sufficient for the demands which the anxieties of life, and the care of providing for a family, exact. When this period arrives, new desires spring up, and new impulses are called into being. The permanence of our race must be secured, and the sexes accordingly, have been connected by the strongest, and most lasting ties. The love of sex, deep and powerful though it be, rarely amounts to passion, unless through the hindrances to which accident, or the constitution of society, gives origin. It will then, unless stemmed by the strongest efforts, rise to an overwhelming height, and no impediments, and no sacrifices with which it is possible for human nature to contend, will be too great to surmount, or to endure. No pen could trace the miseries of which this passion has been the source, when insuperable obstacles have stood in the way of virtue, or reckless desire; death, and unhappiness, ending only with life, are ordinary results. Virtuous and reciprocated love yields a charm, which no other affection can so generally confer. What spectacle is more replete with dignity, sublimity, and interest, than the tender mother and devoted wife, or the manly father and fond husband? The mutual dependence and affectionate intercourse of husband and wife, daily strengthen the ties that subsist between them. Their offspring, no less than the good fortune which they enjoy in common, and the evils which they have been forced to endure, cement their union. If happy in their children, it is a happiness which

is shared by both; but if these are taken away, they yield a consolation to each other, which no other living beings could furnish. Thus, loving and loved, they pursue their earthly career, kind Providence gently preparing them for an existence, wherein the bonds of deep affection are subject to no disseverment. It is much to be regretted, that deeper and more earnest convictions, as to the duties incident to the married state, and of the qualifications which it demands, are not earlier instilled. No earthly relation involves so many trying positions, or demands so uniformly, the exercise of fortitude, energy, and high moral principle. The education of men and women, but of young women in particular, in every class of society, is infinitely inferior to what the exigencies of after life demand. Moral cultivation, and the just direction of the affections, are too much neglected in both; but the intellectual education of women is of the most inferior description. The sexes equally require heart and head cultivation of the most elevated description; and until this is secured, we shall look in vain for the beneficent influence which they are mutually, so well calculated to exert. If they regard each other with eyes unchastened by those exalted feelings, and intellectual acquirements, which all should possess; if either contemplate the other in a purely sensual light, or hope to recommend itself, by the agency of mere externals, human nature is in so far degraded, and abandons her position. Personal advantages are

not to be disregarded, but assuredly, they should be held subordinate to the superior graces of the heart and intellect, without which, beauty and accomplishment, are but higher grades of meretriciousness. If young persons could only know how much more lasting, and how much more dignified, the intercourse of affection becomes, when sanctified by moral purity and intellectual culture, they would strain every nerve to secure both. Much of the deepest and most lasting happiness that earth affords, is realized in the wedded intercourse of persons thus endowed; and were the spectacle more general, the world would display a degree of well-being unfortunately too rare.

V. Friendship is good-will towards another; philanthropy is the same in kind, but different in degree. The former involves more or less mutual approbation and affection; some community of sentiment and opinion, and a reciprocity of good offices. Friendship may subsist between the young and the old; between persons of different sexes, and every diversity of habit, temper, and disposition. The friendship of men of fraud and violence; of the wise and good, and of the ignorant and superstitious, presents very different features. As sympathy is the common bond, so the cold-hearted can rarely experience, or inspire it. Highly enlightened and sensitive natures are prone to universal philanthropy; they do not however, meet those qualities everywhere, that would call forth friendship. Danger

and calamity, shared in common, draw hearts together; how many of the most lasting attachments have been formed on the stormy ocean, in the political arena, and on the battle field? Exalted and disinterested friendship is the source of singular pleasure. Men of elevated sentiments are capable of the greatest heights of this noble passion; for if not based on morality, it must be of an inferior stamp. Whatever may be said, friendship is not common; the cultivation of the heart and understanding that leads to it, does not sufficiently abound. We should not dignify with this title, the maudlin reciprocity of the wine-cup, or the sordid intercourse of mutual convenience. Most are so engaged with their individual welfare, that they have neither time nor inclination for the higher interests of the heart and understanding. People are equally indisposed to receive, or to tender favours; suspicion repels the one, and selfishness opposes the other. The imperfect sympathies of political or sectarian partisans, can hardly be styled friendship; the scope is too limited to lead to such a result. Nevertheless, we do not conciliate the good will of others as we might; we expect good offices before they have been earned. The heart is too much wrapt up in itself to permit the sacrifices that create friends; we require favours in return for trifles, and are disappointed if we do not receive them. If we could but know how precious it is to give, whether we receive or not, we should be amply satisfied. Happily, the con-

stitution of human nature is such, that we cannot be habitually beneficent, without reaping the reward even in kind. I have spoken of philanthropy: it is a blessed feeling, and founded on the better qualities of our nature. After our domestic and social affections have been satisfied, it is wise and good to gratify our aspirations with regard to the moral and intellectual welfare of mankind. It is a spurious feeling, that would restrict the gifts of Providence to one's own family or country, to the prejudice of the rest of the world. The best natures will be well disposed to all, without impeachment to the claims that are nearest and dearest to the heart. Few feelings acquire greater strength or disinterestedness than philanthropy. When the patriot, to serve his country, or the philanthropist to promote the interests of mankind, incurs a voluntary death, each respectively, is actuated by a feeling that sets him above present sufferings, and enables him to enact a sacrifice at the shrine of virtue, of which he would otherwise be incapable. Friendship, patriotism, and philanthropy, may become equally disinterested; and the sentiments which constitute their better portion, whether directed to an individual, a community, or humanity at large, do equal honour to our race.

VI. Among the superior affections is the love of truth. In the virtuous and enlightened, it is no less decided, and no less disinterested, than any with which we are acquainted. Such are fully aware of the inestimable value—the surpas-

sing importance of truth. Their best feelings are indissolubly connected with it; they love it with a fervour that nothing can abate, and they are willing, if its interests demand, to tender fortune and life itself, in the cause. The origin of this passion is complicated, but easily intelligible. Every observer must have noticed a multitude of instances in which conformity to the laws of nature—in other words, to truth, has promoted happiness; hence, the irresistible inference, that truth is infinitely beneficial, and indissolubly connected with the best interests of mankind. In those cases in which it ceases for a moment, to wear this aspect, it is to be ascribed to defective institutions, oftentimes but poorly in accordance with its dictates. Seeing these things, the lover of truth must be devoted to it, in the ratio of the knowledge which stores his mind, and the virtue which fills his heart. History indeed, displays examples of remarkable constancy in behalf of opinions, often far from true. If erroneous convictions then, are capable of inspiring such hardihood, what may we not ascribe to truth itself? / Some have shewn wonderful evidence of moral power; multitudes have met a violent death, in support of their creed, their country, or in behalf of truth at large, with a firmness that nothing could appal. All these go to prove that a principle may be built up in the human breast, which enables it to oppose an invincible resistance to all the evils which it is possible to undergo. But for this, Galileo would never have tenanted his

dungeon, or Hampden have bled on the battle-field. In the unfortunate aspect which society occasionally presents—distracted with the violence of opposing factions, or the temporary supremacy of tyranny and fanaticism, truth, were it not for self-sacrifice, would become in a manner extinct. It is at such times, that individuals arise, who cannot be put down—for what can tyranny or fanaticism avail, against men who are indifferent to poverty, banishment, torture, or imprisonment, and who laugh at death? Now, this may be achieved by moral courage—by that passionate love of truth, to which, under God, we owe all the knowledge, enlightenment, and happiness, which mankind enjoy, or to which they shall ever attain. Nature, solicitous as she is for our advancement, would not have implanted such capabilities, unless for the wisest ends; if we had not required, neither should we have possessed them.

VII. The love of God, created like the other affections, is the highest, the dearest, and the best of them all. Imbibed in earliest youth, it is confirmed by the reason of after years. It is the possession which raises the child above the man of sense who is destitute of it. The highest aim of the latter indeed; is to elevate the heart, no less than the understanding, to the contemplation of the Creator; but if love do not dwell within us, science is barren. When we feel and reflect, that God is the source of every joy; when we find that he is the instrument of every earthly good, we

cannot but experience an uprising of our hearts, that surpasses every other emotion. The heart and the understanding here, go hand in hand; the one points out and examines the wonders of God's creation, and the ways of his providence, while the other exults with love and joy over the development. Either singly, is too weak for the task. The intellect is too cold—the heart too ignorant; both are necessary to enable us to realize, in all its fullness, that blessed feeling which makes us content with every earthly vicissitude, and by means of which we regard even death and suffering with tranquillity. When we think upon infinite wisdom and goodness, our hearts bound upward, to the equal source of all things. Well may the love of God be the strongest of all the affections; but inferior passions and habits, as well as imperfect cultivation, too frequently render it feeble, or ineffective. The instructed even, dilate too much on proofs of God's existence; as if the infinite order, contrivance, and beauty of the moral, no less than of the physical world, did not at once point out the Almighty Author. It is the boundless benevolence—the unspeakable wisdom and goodness of the Deity, on which we should continually dwell. Doubtless, the most searching intellect is but too well employed, in scanning the wonders of providence; but the greatest that man can exert, is poor and feeble, unaided by the precious outpourings of the heart. The utmost expansion of both, to which we can attain, is all too weak to raise a fitting

strain of praise and thanksgiving. We cannot devote too much of this sacred energy to so holy a purpose: we cannot too highly worship the supreme cause—the Arbiter of all things—the hand that measures out the events of time and of eternity. To whatever vicissitudes our earthly affections may be subjected, this should experience none. It ought to be instilled with our earliest perceptions; it should grow with our growth; it should subsist through life, and persist in death. We cannot too strongly conceive—too strongly feel, that God is the source of every good, and the Author of all the happiness which we enjoy. It is this abiding conviction, which leads us to ascribe every thing that is wise and excellent to Him. We are capable of intense devotion, of entire confidingness, but the feeling is not sufficiently drawn out, so that the heart and intellect languish in the direction in which, of all others, they should be most frequently turned. There is no affection of our nature so well calculated to elevate and maintain our moral dignity—to sweeten our joys, and to alleviate our sufferings—to reconcile us to the cares, the contradictions, and the vicissitudes of life, or to support us in the hour of death. Yet the love of God is the coping-stone and the complement of all the affections, of which it pre-supposes the existence and highest development. It is by earthly affections that it is best nourished, best directed, and best sustained. It is vain to hope to create the one, by annihilating the other. We

were not intended for such flights, nor are we capable of them. When age, misfortune, and isolation from all we love, have taken away the objects of our affections, this will fitly fill their place. Even then, the recollection of past feelings will tenant our breasts, and we shall turn from their contemplation, still better qualified to adore that exalted Being, by whom we trust to be reunited for ever, to those whom we have loved on earth. Our natures are indeed, too weak to be incessantly occupied with so elevated an affection; but when deep thoughtfulness, and the enjoyment of countless blessings have chastened the heart, we shall recur to it with solemn delight. All the affections in truth, are admirable and good; but this is best, for it enables us to contemplate God's works with a fervour, that no mere intellectual perception could supply.

We shall not stop to examine the sad prostration of heart and intellect, that would ascribe qualities to the Deity, unworthy even of man—that would assert anything in opposition to the sacred truth, that he is, and only can be, solicitous for the universal happiness and advancement of his creatures, here and hereafter—now and for ever. Mysticism assumes the possibility of unlimited communion with the Deity, by other than natural means; but it may be safely alleged that no human being is capable of such. Our only intercourse is through the ordinary channel of the heart and understanding, and by the maintenance of our better affections. The history of the hu-

man mind abundantly demonstrates the futility of pretensions, that stretch beyond the compass of human powers. A devotion to which the intellect does not contribute, incurs the constant risk of going astray; but the worst result of mysticism, is that of keeping the mind in a condition of barren inertness, or in neglecting the natural affections for one, that singly is unattainable. Mystics however, do not persecute; they cannot therefore, be styled fanatics: wrapped up in their own imaginings, they do not seek to inflict evil on others. So far, this is well; but though mysticism may assume a superior aspect in a few elevated minds, it must still be deprecated as leading in an erroneous direction. The quietism of a Fenelon, a Guyon, or a Krudener, sinks in comparison with the more rational piety of a Galen, a Kepler, a Galileo, or a Newton.

VIII. In no two individuals are the affections, even those bearing the same name, wholly alike. When we are acquainted with their general origin however, and have had some experience, it will not be difficult to analyze the particular forms that come before us. The sympathetic relations of man with man, are exceedingly numerous. Our hearts throb at the tale of distress, and with the joys, the sorrows, and the sufferings of others: all this is repaid in kind, to the infinite augmentation of human virtue and happiness. The intercourse of the intelligent and moral-minded, is highly pleasing; but that of rationally-accomplished, kind-hearted men and women, is among

the greatest enjoyments which life affords. There is an intelligence, a solicitude to please, a confidence, and a refinement, singularly gratifying to unperverted minds. Human intercourse however, is not always what it ought to be; and one cannot help thinking what a pleasant world it might become, were better social arrangements introduced, and a superior education accorded to all. The daily intercourse of life originates endless combinations of emotion, some of which have been unfelt before, while others never recur again. Many are so habitually under the influence of certain feelings, as to tinge their whole conduct; among these, are gentleness, courtesy, and good temper. Certainly, few things are calculated to modify character more favourably, than the habitude of such, when connected with correct moral perceptions. Without these, a seeming urbanity, though regulated by all the formularies of a Castiglione or a Chesterfield, is but a screen for folly or duplicity.

Virtue is the union of emotions highly pleasurable, with superior moral perceptions. Under certain circumstances indeed, its exercise may be attended with painful feelings; but pleasing ones are always more or less associated, and constitute the ordinary alliance. Duty may be connected with an excess of present suffering; but the ultimate result, both here and hereafter, must be a preponderance of happiness. Were this not so, virtue would be incongruous with herself. The advantages of association, in the regulation

of our intellectual operations, are indeed, great; but they sink into insignificance, when contrasted with its importance in a moral point of view. It is here, that the gigantic influence of this mighty agent becomes conspicuous. Were it not for it, the law of transference would not exist; and without both, there could be no disinterestedness. In consequence of this sublime, this stupendous exercise of God's wisdom and power, the pleasurable emotions connected with any desirable end, are transferred to the means productive of that end. Outward advantages may be absent, or replaced by suffering, yet the precious feelings allied with superior conduct, prove an ample recompense. The instrument which realizes so admirable a result, and which so clearly testifies the wonderful providence, and unspeakable benevolence of the Deity, is association. As an all-important law of moral and intellectual causation, it is perhaps among the best established of any of the governing principles of the human mind. The annals of humanity teem with examples illustrative of all that is here insisted on. Instances are endless, wherein men and women have given up every earthly possession, and life itself, in conformity with the dictates of feeling. If ever love was disinterested, it is that of a mother for her child. Oh, what would she not suffer for the almost unconscious infant which she clasps to her bosom—what sacrifices would she not endure, utterly unthinking and careless of a return? At every step, we witness the

evidence of disinterestedness, in measureless and unceasing kindness and love. In the exercise of the different passions and affections, to what prodigies of devotedness has it not led? Love, friendship, patriotism, and philanthropy, have each offered their bright and glowing testimony to its truth—testimony, which all the cavils in the world can never impeach or gainsay. What multitudes of pious and right-minded individuals, in the midst of outward poverty, wretchedness, and adversity, have yielded the strongest proof of pure, disinterested, and glowing feelings, in their perfect submission to the providence of a just and wise God? An agent of such superlative efficacy, in the support of virtue and excellence, cannot be too earnestly insisted on, or too assiduously cultivated.

4. Painful feelings unhappily, form a large proportion of the trains of consciousness which make up our earthly existence. They commence early, and they accompany us to the grave. The lot of man is variously cast, and while pleasure and pain are more evenly balanced than what some suppose, there is, in reality, a very great disparity. Certainly, nature never intended that some should be sated with pleasure, while others were steeped in misery. It would be to do away with all motive and exertion, were competence and starvation, virtue and vice, knowledge and ignorance, liberty and oppression, equally productive of happiness. It is indeed, true, that some will be indifferent in situations, which to

others, are replete with privation; but this can never annihilate the distinction between good and ill. While there are such things as refinement and coarseness, knowledge and ignorance, virtue and vice—and while our organs and our intellects remain constituted as they are, so long will there be something to cultivate, and to avoid with all our energies, and consequently, a difference in our condition and happiness. Mental and moral culture, and the exercise of the affections and moral qualities, are the greatest sources of enjoyment. The pleasures of sense, if occasionally more intense, are brief and fleeting; those of the heart and intellect, deep and lasting. Sensual gratifications, more or less refined, are most in demand; the superiority of those derived from mental and moral sources, will not soon be practically enrolled among the convictions of our race. Truth however, is progressive; and it is impossible even for the wisest and best, to imagine any thing so good or so wise, as not to be eventually implanted in the hearts and habits of mankind.

The origin of painful, is precisely that of pleasurable feelings. Painful sensations are remembered, and become connected with each other, and with various sums of ideas. Once deposited in the memory, they may be translated from mind to mind, through the various avenues of association. When we witness a person in distress, we join in his emotions, if similar ones have a place in our bosoms. Sometimes indeed, dif-

ferent feelings are excited, as when annoyance leads to scorn, or misplaced terror to contempt. The cause of this is obvious; the feelings which we observe, and with which we cannot sympathize, lead to ideas with which different emotions are associated. A man may justly refuse to sympathize with pusillanimity, but he is unfeeling or immoral, if he do not with virtuous and allowable suffering. When the evil is enormous however, it seems to deaden compassion: fire, shipwreck, famine, bloodshed, and pestilence, overwhelm the commiseration, that a smaller amount of misfortune would excite. Analogous emotions of all descriptions, as every reader of the human heart is aware, afford an easy inlet to each other.

Pain is not needlessly inflicted. Occasional instances do indeed occur, wherein its immediate utility is not discernable, but which we can readily justify, by referring to its general necessity. Few will be so bold as to maintain the ancient paradox, that pain is no evil; nevertheless, it is certain that without it, there would be much less happiness. The object of the Creator is not that we should possess existence merely, but that we should enjoy it. To secure this result more effectually, he has not only connected pleasure with virtue, but the opposite with vice. Corporeal suffering tends to prevent the continuance of conditions, that would be detrimental to the organization; while mental, is the ordinary contingency of such as lead to moral injury and disease. Envy, ingratitude, tyranny, and persecution, are

attended with pain in the mind of the agent, while virtue is associated with pleasure. Mental pain then, operates in the production of virtue, by connecting its absence with sorrow and suffering. Thus, nature proves her own accuser, judge, and avenger: if we listen to her dictates, the evil may be averted or mitigated, but if not, it must continue to assail us. By the occasional connexion of pain with pleasure, whereby the latter is enhanced, an additional advantage has been secured. This indeed, is to convert pain into pleasure, and evil into good. Painful feelings may be variously associated with each other, and with intellectual conditions, in themselves indifferent. When despondent and gloomy passions have been indulged in, they are apt to reproduce themselves. New associations are formed; old ones are repeated, and the mind is confined to the same unceasing and melancholy round. Disinterested grief may be felt just as readily, as disinterested emotions of a different kind; and when it comes under the head of sympathy, may be looked upon as a branch of virtue. We feel the woes, no less than the joys of others, though personally free from the sources of either. It will appear then, from these different particulars, that pain, whether corporeal or mental, besides the hindrances which it opposes, and the correctives which it applies to vice, has frequently a direct tendency to heighten virtue, and even to produce happiness.

I. Sorrow and grief, in the first instance,

arise from sensations of pain, which being recollected, are gradually transferred to different trains of ideas. These being awakened under appropriate circumstances, the painful emotion is necessarily recalled at the same time. When deprived of wealth, we lose not only the advantages, but the numerous associations connected with the exercise of pecuniary influence. We are exposed to the hardships of poverty, as well as to the real, or imaginary apprehensions by which it is aggravated. The regret which we experience from the absence of a beloved object, and the loss of fame or power, may be similarly analyzed. Our painful feelings are continually re-awakened, until our own efforts, or the current of circumstances, has blunted their intensity. As no pleasure is so great, as that which we derive from the society of our fellows, so no grief is so enduring, as that which is occasioned by their loss. Oh, it is sad to see the face no more, which once beamed gentleness and affection—to hear no more, the accents of friendship, and to lose for ever, so far as regards this world, the multiplied good offices of unceasing kindness and love. How bitter is the anguish of parting from those who are dearer to us than our own souls—to witness the filmy veil, which shrouds in darkness the eye of devotion and truth? No suffering is so intense as that occasioned by the dissolution of earthly ties—ties, which the hand of death alone can repair.

II. Among the painful emotions which agitate

the soul, fear holds a prominent place. No age or station is exempt from its deteriorating influence. The term, is a name for various mental conditions—the dread of death is one thing, of poverty, another. An individual who would feel no scruple in storming a battery, might yet experience the utmost trepidation in addressing an assembled multitude. Fear is a painful emotion, united with endless groups of complex ideas. Sometimes, a peculiar association, or an idiosyncrasy of temperament, leads to it; as some have been known to dread a cat, or the odour of musk. Of all the sources of fear to which mankind are exposed, the most numerous are derived from themselves. They are not only the actual objects of reciprocal dread, but they experience a multitude of fears that are wholly imaginary. When the intellectual and moral capabilities of human beings are better cultivated, they will cease to regard each other with apprehension; they will place implicit confidence in the wise and just providence of God, and regard him with unmingled reverence, devotion, and love. The fear of apparitions is confined to the ignorant, that of death, must also cease with the progress of moral knowledge. We witness endless proofs of infinite benevolence in this world; why should we apprehend a cessation of it in the next? Death is no less natural than sleep, and the one is no more to be apprehended than the other. Why should we suppose that the goodness and wisdom which characterize every arrangement

on earth, should not be displayed on a more exalted and perfect scale hereafter? Mankind are the victims of fear. They pass through life in continual dread of the evils, which their heedless folly, ignorance, or malevolence, leads them to inflict. This is a condition which nothing save the diffusion of information, and better moral training, can essentially alter.

III. Repentance is composed of the union of a painful emotion with the perception of a disastrous result. A lost opportunity, an omitted duty, or the commission of acts of impropriety, leads in minds that are not degraded, to sorrow and regret. The intellect points out the conditions which we have not fulfilled, thereupon spring up the painful emotions connected with the failure. The influence of the understanding in the production and perpetuation of our different feelings, is very great, and in one way or other, extends to them all. When the moral principles have been extinguished, or much perverted, repentance is absent. The intellectual perceptions and better feelings with which it is united, may never have been formed, or having been so, are overwhelmed and destroyed. In either case, acts of heinous atrocity will be committed without regret. If, however, it do occur, it assumes the form of remorse—that better repentance which ensues after crime. Too frequently however, there is none, and the perpetrator of iniquity leaves this world unhealed. Yet, the general result is the occurrence of repentance, when there has been

any invasion of the moral law. That, which follows an error that cannot be directly remedied, is the most intense. When the object of our misconduct has been removed by death—when past harshness and injustice are not to be recalled, we experience an extremity of anguish. Repentance is the corrective of evil and crime, but if followed by no amendment, it is destitute of every wholesome feature. If genuine, the result is testified in the altered conduct of the individual. When deep and unaffected contrition ensues, the penitent becomes a new being; sin and sorrow are blotted from his soul, and he commences a fresh career of virtue and excellence. Let us then, encourage the criminal in the formation of new and correct feelings and convictions; let us assure him, that if he will pursue the path of goodness and truth, there is happiness in store for him, and the inexpressible enjoyment of an approving heart. How often is the offender against the laws of nature and the intentions of Providence, plunged irremediably into sin and misery, by a cold-hearted and pitiless world? In how many instances are crime and vice to be ascribed to defective institutions, that place the individual within the sphere of temptations, which no sufficient moral or intellectual culture enables him to resist? It is the object of repentance to induce the offender to amend his habits, his feelings, and his conduct; to connect misery with their improper, and happiness with their well-regulated indulgence. The only just

repentance, is that by which our souls are purified and turned to virtue—by which our moral perceptions are exalted, and by which our hearts are lifted with joy and thankfulness to the Almighty Giver of good.

This invaluable principle however, is too often perverted. Men in an inferior stage of civilization are to be found, who shall evince more regret for the omission of a superstitious rite, than for the violation or perversion of the dictates of truth and justice. During those unhappy, and not very distant periods, when human victims were immolated on the altars of intolerance, the perpetrators were so far blinded to every correct perception, as to display nothing but satisfaction and an irreligious joy at the spectacle. Could those who thus outraged every feeling of propriety, have been cognizant of the commonest principles of morality? Doubtless, they experienced a deeper regret in not having consigned a supposed criminal to the flames, than in neglecting the observances of religion and truth. In more recent times however, men may be found who scruple not to run counter to every obligation of conscience, when inflamed by personal resentment, fanaticism, or political animosity, but who are nevertheless, punctilious in the display of outward observances. Assuredly, the heart must be far astray, that can on any pretext, infringe the sacred duties which we owe to our fellows; nor can the love of God or man, actuate the individual who thus conducts himself. It is

to sap the foundations of morality, when people can bring themselves to believe, that religion and justice are served by slander, insult, and injury. Immorality however, can never bring forth the fruits of morality ; nor the semblance of virtue, the happiness that is conferred by the reality. There can be no religion where there is not some degree of intelligence, a pure heart, correct conduct, and elevated aspirations. Mere ceremonial, or the assertion of particular opinions, can never assume the place of a faultless life, or of the well-founded repentance of a pure and contrite heart. In all countries where the opposite persuasion is general, there is a greater or less abandonment of principle, and an awful prevalence of immorality, atheism, fanaticism, and hypocrisy. The longer I reflect, the more firmly do I feel persuaded, that nothing can destroy this condition of things, save the better cultivation of the heart and head of all, from youth upward, and the dissemination of rational and elevated views on the subject of the Deity and his providence. Such would correct the defects of society, and place moral excellence on a firm foundation ; vice and hypocrisy would be discouraged, while offenders would be brought under the influence of that searching repentance, without which, crime has little prospect of being remedied, or better habits of being established.

IV. Disappointment is the union of certain ideas with painful feelings. It is long before we bear the evils of life with firmness and equani-

mity; by degrees however, we become inured to them, and regard them as among the ordinary conditions of existence. The corporeal and mental pains which they generate, lay the basis of an endless variety of associations, which every fresh disappointment adds to, or confirms. We ever contain within us, in a latent state, numerous susceptibilities of pleasure and pain, which may be awakened or not, as circumstances determine. The most frequent source of disappointment is the formation of unreasonable expectations, and the practice of placing happiness otherwise, than in the dictates of reason and morality. If we indulge in no wishes that it will not be in our power to realize, circumscribe our desires within the boundary of probabilities, and cherish intellectual and moral habits, our disappointments will not be either numerous or severe. Now, these our habits, are the very things which lie most in every one's power, and which are most conducive to the happiness of all. Thus, by the infinite benevolence of the Deity, our well-being is placed in our own hands; and if every one would but cultivate to the utmost, the capabilities that are left at his disposal, there would be comparatively, little to complain of, on the score of the inequalities of rank, wealth, or condition. Several circumstances however, militate against this self-cultivation—the imperfect regulations of society, inferior political institutions, and above all, the defective state of education. Nevertheless, the general rule remains unim-

peached; and if men would but acquaint themselves with their duties, and practise them with all their might, their prospects of happiness would be infinitely increased. Even when reasonable expectations and dearly cherished hopes have been frustrated, our efforts will secure as many alleviations as the case will permit. It is amongst our highest excellencies that we should ever strive to be above our fortune, and to be equally independent of external good or ill. What is there in the former, that a man should identify himself with it, or in the latter, that it should utterly cast him down? He may be transported for a time by the one, or momentarily depressed by the other; but has not the Deity given him the mastery over things external; has he not endowed him with the imperishable riches of the heart and understanding, that depend upon neither time nor place—why then, should he cease to be himself for anything that may befall, in this fugitive and perishable scene? There is neither poverty nor riches, good fortune nor ill—no evil in fine, that human constancy may not surmount. It is therefore, our duty, without pretending to a vain, because impracticable impassiveness, to make the most of every situation in which we may be placed, and to look upon earthly goods with an eye that has been chastened by the perception of the eternal truths of religion and morality. Let us be moderate and rational in our expectations—let us found them on the nature of things, and on the faultless order established

by Providence. This is the corrective for all evil: when however, we erect a standard of right and wrong that is not founded on this, what can accrue but anguish and disappointment? We should try to have just notions, to be true to ourselves, and to maintain our independence against all external influences. If we do this, it will be difficult for any situation to destroy our equanimity, or to make us forget our duties to ourselves and others. Disappointments however, will assail the best; no one is wholly free. Our nearest, our dearest, and our best friends—our children, and the companions of our hearts, are successively removed by the hand of death; the intercourse of the world but imperfectly supplies their place, and at length, we find ourselves alone. Even here, the good and wise man will endeavour to perform his duty; but his heart yearns towards that other world whither his friends have gone before; and he cannot help sighing for the period in which he shall rejoin them for evermore. Thus, the losses and the crosses of life, have a spiritualizing and purifying tendency, and prepare the heart and understanding for the final change. Thus, evil is converted into good, and all things work for the amelioration and regeneration of the human soul.

V. Mental weariness to some, is the bane of existence; certainly, few conditions are more distressing. It is apt to assail us most, when the daily task is done, and when neither duty nor pleasure, calls for immediate exertion. It

lies more in the negation of pleasure, than in the positive infliction of pain; nevertheless, it is often combined with painful emotions, disappointments, unpleasant retrospects or anticipations. Mental weariness is most frequently experienced by the idle, the disappointed, the hypochondriacal, and such as have relinquished active employments, for the imaginary pleasures of indolence and ease. Those who have habituated themselves to high excitement, are seldom comfortable unless while they experience it. Sensualists are generally wretched in the intervals of their enjoyments, which, spin them out as they may, can only occupy a limited period. The institutions of society, miserably imperfect in many respects as they are, constitute a copious source of mental weariness. How can the victim of injustice, poverty, and neglect, avoid being weary—wearied and heart-sick of very existence? Human beings are the agents of the greatest happiness which, next to the operation of nature, it is possible for them to enjoy; yet much of that which might be derived from this source, is cut off.

The utility of occupation is seen in the case of the artisan and the peasant, who engaged in unceasing toil, have neither time nor inclination for mental weariness. This is not urged as a reason why corporeal exertion should wholly assume the place of mental, but to shew that there are means by which the condition under consideration, may be obviated. It is the part of every man to cultivate a rational intercourse with his fellows: to be ac-

tive in the performance of his duties, and in the improvement of his faculties, and to prepare for the translation to another world. This is a business which may well occupy every leisure moment of our mortal existence, pleasantly and profitably. Assuredly, there is enough to be done—knowledge to be stored up, affections to be exercised, duties to be attended to, and misery to be relieved, adequate, and more than adequate to engage every thought, and every waking minute of the most energetic individual. Let us work then, and labour assiduously, for life is flitting fast away. All have a task to perform—all may be useful in their respective positions; and if we are willing and active, we shall never experience weariness of mind, nor shall our graves close the account of an idle and worthless existence.

VI. Painful or pleasing recollections and anticipations, hardly comprise a class by themselves, since they include every kind of emotion, whether as regards the past or future. Recollected emotions constitute no mean portion of daily life. As the past may have been chequered with sorrow or joy, as pleasure or pain may have predominated, so will be the current of ordinary existence. Occurrences in which our passions and our energies have been excited, are singularly engrossing. Men who have taken a share in any remarkable event, can sometimes think of nothing else. The soldier narrates his battles, the statesman the measures which he has concerted, and the man of the world, the petty

events of society—all, in fine, dwell upon the past. This principle, when carried to a moderate extent, is productive of advantage; but it is obvious that it must prove injurious, if our retrospections go to prejudice our existing usefulness, or to pervert the appreciation of passing events. The anticipation of future pleasure or pain, calls for no particular analysis, since it is but the transference of feelings and ideas already experienced.

Our present happiness is influenced by the past, as well as by the determinations which we frame respecting the future. If people would be but fully assured, that each word, thought, and feeling, had some prospective bearing, more or less appreciable, it would lead them to weigh more carefully the consequences of their conduct. The advantages accruing from prudence in the highest and best sense of the term, are not only immediate, but extend throughout our career, shedding their beneficent influence upon every future act and condition of our existence. Moral causation teaches us that the present depends in a great measure upon the past, and the future upon the present and past inclusive. Doubtless, our condition hereafter, must be regulated by our conduct here—how far indeed, the great Arbiter of events can alone decide. Motives derived from others, will often influence conduct to such an extent, that the individual appears to have undergone an entire revolution of character. It is obvious, that the stronger the moral and intellectual impulses which we receive, the more decided will be the

alteration in our ideas and habitual demeanour. Nor is it perhaps too much to presume, that the influx of new feelings and ideas attendant on our transfer to the world to come, may have a corresponding influence, in inducing that desirable improvement of which every human being will stand sufficiently in need. Present happiness is largely affected by the judgments which we form as to the future. If they are erroneous, exaggerated, or insufficient, we must be more or less unhappy, and if correct, the reverse. Were the mental and moral superiority which the latter would ensure, universal, how much would the situation of mankind be improved? Warned, comforted, and instructed by the past, they would calculate with certainty on the future; their well-being, placed as it is in their own hands, would be fully secured; and free from painful retrospections, and unhappy anticipations, they would complete the term of their career, securely trusting that the events which were veiled from their perceptions, would be no less wisely and beneficently ordered, than those which came within the range of their actual observation.

VII. I have now gone over the leading considerations connected with painful emotions. What has been said, serves to shew their important agency, and to demonstrate that our happiness would be imperfectly secured without their contingency. Pain is not inflicted for its own sake; it is a subordinate instrument—a means, but never an end. It is possible, though

reason does not venture to pronounce, that pain may be made accessory to the promotion of virtue and happiness hereafter; but we may be very certain that it can never be employed as an end, and that to whatever measures the Ruler of events may resort, they will be only such, as wisdom, benevolence, and power supreme, could dictate. There is no infliction without an object; and when this has been secured, the introduction of new associations, by a provision truly divine, alleviates or removes the pang. This principle doubtless, is subject to modifications, but as a general rule, it is unassailably correct. The grief which we experience for the loss of friends, and other misfortunes, leads us to anticipate the future with calmness, resignation, and desire. It perfects the moral man, and shews the littleness of material possessions, in opposition to the goods of the heart and understanding, which never decay, and which are a possession for ever. In fine, virtuous grief and sorrow, to a certain extent, are useful and necessary portions of the great moral machinery, which fits us for the duties of this world, and prepares us for an abode in the next.

5. As to mixed feelings, life is such a combination of good and evil, pleasure and pain, that they are found in the breasts of all. Almost every pleasure is alloyed with anxiety, and there are few sufferings wholly destitute of some counteracting admixture. Pleasure must be toiled for, before it can be won, and continued

exertion is necessary to its preservation. The difficulties and the hindrances connected with the pursuit however, involve more or less pain. This, indeed, is overpaid, but not wholly removed by the accruing satisfaction. Thus, associations are formed between painful and pleasurable feelings, which, when the latter predominate, are on the whole, agreeable. Even when the case is otherwise, we are not destitute of consolation and support, and consequently, of pleasure. The greatest misfortunes must have their term; and we feel assured, even while we suffer evil, so far as regards this world irretrievable, that there is another, wherein misery and oppression must for ever lose their sway. This consideration yields satisfaction under circumstances otherwise desperate; for where are the wretched to look for support, if not to the providence of God, and to a state of being, where the infinite duration of happiness and intelligence, reduces the worst evils of earth to comparative insignificance? The benevolence, the goodness, and the wisdom of man, are oftentimes great, but what are they compared with the attributes of the Deity? We cannot even imagine benevolence, wisdom, and goodness, approaching to His. Knowing this, how can we entertain even a momentary doubt, that our condition hereafter, will not be in full conformity with all that these attributes would lead us to expect? The miserable, the oppressed, and the heart-broken, may rest assured that there is a time in store for them, abounding with a joy

and a happiness to which no earthly experience can furnish a parallel.

I. The union of pleasure with pain, is a condition so truly remarkable, that no other than a hand Divine, could have blended such opposite conditions into an harmonious whole. All felicity derived from external sources, is transitory. Delicious music, the pleasant landscape, and all the delights of sense, flit away in the possession; but the pleasures of mind are never lost. What we have thus once enjoyed, we may enjoy again, unfettered by time or circumstance. Even when the organization is irreparably shattered, and when death is upon us, we experience an unspeakable serenity—a joy that cannot be told, when we feel that the treasures of the heart and understanding remain uninjured, and that we shall carry them to another world, there to be augmented and improved, throughout eternity. Yet the consciousness of these things is not unmixed with sorrow—we cannot forget the friends whom we have loved, and with whom we have realized a happiness that cannot be recalled. The not to be banished recollection of perished delight, comes sighing over us; yet, if it bring pain along with it, there is also pleasure, and we experience a tranquil melancholy that we would not exchange for ruder joys. If friends have left us, we have the consolation of remembering their virtues, and the pleasant hope of meeting them again. Than melancholy, there is no feeling more engrossing, unless, indeed, it be love itself. Eaten up with

melancholy, is the phrase so fitly made use of, to designate its overwhelming influence. When unmixed with guilt, or excessive pain, there is nothing to hinder it from being exquisitely, though mournfully sweet. Like every other emotion, it may be cultivated, and such have been its fascinations, that some have abandoned themselves to it without reserve. It cannot be justified to the exclusion of nobler impulses; yet in a subordinate degree, its influence in the promotion of refinement, and even happiness, cannot be denied. Melancholy, sometimes pours itself over our whole being in a mingled flood of joy and sadness. The perfume of a flower, a summer breeze, the view of scenes of early pleasure, strains of music, but above all, the recollections of the past, cause it to gush over us to the exclusion of every other feeling. It is then, that we are wholly absorbed by it, and that those fitful emotions, aptly compared to echoes from another world, take entire possession of the soul. The conditions which awaken retrospective melancholy, as well as those which connect it with the future, are too numerous to be mentioned. That man must have a heart of stone, who can unmoved, look forward to the time, when wife or child may need his fostering care—when desolate, unpitied, and oppressed, they may have none to aid or comfort them. The hand of God alone, reaches through the drapery of the grave—once entered upon the territories of the world to come, we are equally impotent to help or injure those whom we leave behind.

6. The correct appreciation of the following subject is of great importance. If we derive our ideas in the first instance, from sensation, it is no less certain that we must refer our inferior passions with a similar qualification, to the same source. To suppose them innate, is a libel upon human nature, and equally at variance with analogy and truth. It is difficult to account for the origin of an error so momentous. The tender, smiling baby is the type and personification of innocence, and how can we without doing violence to our better nature, allow ourselves to entertain the belief that such a creature could be the actual recipient of any tendency to vice or wickedness? The child unborn, is justly invoked as the emblem of innocence; yet the infant, whether born or unborn, is equally and assuredly so. Indeed, the unbiassed perceptions of mankind, have done ample justice to the question. The results of education, the tendency of precept, the effects of good and bad example—in a word, the power of circumstances over character, are everywhere, more or less admitted. No one indeed, will deny their influence, but some will contend that they are subordinate to inborn passions: their power however, is absolute. Virtue and vice, knowledge and ignorance, talent and dulness, result alike, from the action of circumstances on the common susceptibilities of our nature. This view is peculiarly favourable to the interests of virtue and morality, which in so far, argue powerfully in its behalf. It asserts that with proper training, all are capable of ex-

cellence, and that vice and ignorance are to be ascribed to the operation of injurious agents. Nothing is more common than to urge false consequences, in order to overthrow or support a given position; but the consequences flowing from the preceding doctrine, yield a presumption of its certainty. There is however, additional evidence of the strongest nature: it is wholly in conformity with the principles of moral causation; and were there even no other proof, would borrow all the certainty which the evidence in favour of these, could reflect. But it is capable of standing on its own merits, and derives equal support from reason and observation, as well as from the dictates of morality at large. The opposite view is opposed to our conceptions of the goodness of God; while the supposition of a universal susceptibility for virtue and excellence, is in entire accordance with all that we are able to conceive, of his measureless attributes, and inseparably mixed up with our purest aspirations. The former would be a blot on creation, and out of keeping with the general harmony which we everywhere behold. If we see evil in the world, it originates in our capacity for good, which subjects us to an opposite liability. The apparent defects and imperfections in our condition, are redeemed by compensations, which more than outweigh the attendant disadvantages; but the existence of inborn, evil passions, would be a gratuitous and unredeemed infliction, at variance with the wisdom and benevolence which mark the arrangements of the universe.

Inferior feelings do not spring up of themselves. Given causes produce them, and without the operation of such, they cannot appear. These are ascertainable and measurable, and taking into account their powerful agency over human character, deserve our attentive consideration. If mankind could once be firmly persuaded, that in the world of mind, as in that of matter, every change is regulated by fixed and unalterable laws, and that with given causes, certain consequences inevitably follow, it would lead to the happiest results. They would ascribe evil, to the influence of badly regulated circumstances, and would not seek for good, when the precursors which lead to it, had not been called into existence. Passion, of whatever malignity, is artificially produced; it may be introduced into our bosoms, but it is not lodged there by the hand of nature. The circumstances productive of inferior passions are of a wide range, but they may be briefly summed up, under absent or deficient culture, defective energy, corrupt example, and erroneous precept. High moral, with insufficient mental culture, is better than the converse, which is the more common occurrence in persons said to be well educated. Without the appliances furnished by nature, we should be low indeed; but it is her intention that the moral, not less than the intellectual man, should be mainly the work of our own hands. Labour and toil, and much striving, are necessary to the prosperity of both: the heart and understanding, require cultivation equally strenuous and unremitting. Evil feelings

are easily generated, while indulgence confirms and multiplies them. One whose impulses are gratified without any reference to ulterior propriety, almost necessarily becomes vicious and immoral. Absence of early restraint, together with bad example, are among the principle sources of human depravity. The child, by a happy principle of our nature, since it may be made the source of unlimited good, imitates everything that he sees and hears; if the example be inferior, his conduct is so likewise. Imperfect indeed, is the condition of the mass: society is so defective, that no one however fortunate in station, is wholly secure from the risk of contamination. The child at first, is purely under the dominion of his physical wants; if these be satisfied without restriction, they must come at length, to trench upon his moral well-being. Experience has proclaimed that nothing at any age, is so much calculated to vitiate and lower the standard of excellence, as an unrestrained addiction to appetite. On what an infinity of occasions has not ruin of body and mind been the result? It lowers, if it do not destroy the moral tone; renders us incapable of withstanding the hardships of life, or of attaining to the elevation which is the parent of great and good actions. Sensualists indeed, have been found brave and generous; but certain it is, that the unalloyed tendency of sensuality is debasing. Individuals however, are exposed to such mixed influences; moral regeneration and correct mental perceptions, occur

at such different periods, as to render the correct appreciation of the different elements which concur in the formation of character, a problem of much complexity.

The production of evil passions from ill-regulated moral and intellectual impulses, is greater than from any other source. Mind and heart must act in unison, under the supervision of matured judgment, in order to secure perfection. The moral and intellectual man is developed by slow degrees, and requires the constant inspection of wisdom and excellence. If the wisest and best stand in need of incessant self-correction—of the example and advice of others, how much more must this be the case, with youth and tender infancy? The common tendency of the latter, when uncontrolled by superior goodness and wisdom, is to immediate enjoyment, idleness, or misdirected effort. Who can doubt, that if a number of children were removed from the best regulated families, and brought up by savages, they would become savage likewise; and that if the offspring of the ignorant and depraved, were reared by the wise and good, they would also partake of wisdom and goodness? If the mental and moral powers of the young are thwarted and misdirected; if they are exposed to the influence of bad example; if their vicious desires are fostered, and their good ones repressed; if they are encouraged to associate pain with what is good, and pleasure with what is evil, who can question the production of unmitigated malignity? Most, are

subjected to mingled influences, good and bad, and as either preponderates, so does character accordingly. Numerous degrading agencies are unhappily at work; but what does it teach, but that we should endeavour to avoid them, and to nullify their power. Every inferior quality that ever existed, must have had some cause, and it is the aggregate of such causes, that leads to all the miseries which afflict humanity. The absence of moral and intellectual culture however, is the most fertile source of human depravity.

I. I shall now enlarge on the leading inferior principles, sufficiently to illustrate the foregoing observations; and first, on the feeling which takes place after the commission of crime, and which bears the title of remorse. The pressing conviction of the enormities that have been perpetrated, awakens a multitude of painful feelings, which are transferred to the conviction itself. Such have been previously generated by a variety of causes, and are ready to be associated as occasion demands, with anything that may call them forth. These, together with the consciousness of the affections that have been violated, and of the evil that has been done, form a feeling at once intense and painful. There is no escape unless contrition open the door, and the deeper the offence, the more difficult the expiation. When revolting crimes have been committed, the energies that should point out the remedy, are too often absent. The former however, will bear a relation to the state of the individual, his moral

constitution, and the trials which he has undergone; since it would be improper to place two persons on a level, one of whom is innocent, because unassailable by temptation, and the other, because he has never been exposed to it. Unless it can be obviated, remorse must haunt the breast, until the close of our career. It may be lulled into occasional oblivion, but only to awaken with a fresher sting: it is nature's punishment for offences against her laws, which are not to be violated with impunity.

If we consider the constitution of the human mind, it will not appear remarkable that remorse should sometimes be induced by imaginary crimes. The understanding is the director of the heart; but if the former be led astray, the latter must follow in the track. A superstitious devotee might experience agony at the omission or commission of an act, that bore no relation to his real welfare. It is a serious evil when remorse is felt in connexion with things of this description, to the prejudice or neglect of more serious observances. This is a perversion of the most demoralizing character, but one, which is not to be instantaneously eradicated. The dictates of nature however, cannot be wholly stifled, and the substitution of a factitious morality, can never afford the satisfaction, much less the practical results, which attend the observance of virtue. It is singular, though melancholy, that men could ever become so far perverted, as to consider themselves freed from crime, by the performance of certain

ceremonies, for the omission of which, they must consequently experience greater regret, than for the deeds for which they are supposed to atone. Experience indeed, has shewn that with the ignorant, they come at length, to be regarded as cheap and easy means of washing away iniquity. Ceremonies are vain and useless; but if there be any truth in virtue, crime is to be expiated by a clear conviction of its unhappy and dreadful tendency; by a vivid and sincere contrition, and by the realization of an energetic determination to regulate the after conduct, by the closest dictates of religion and morality.

The legitimate object of painful feelings, is their union with allowable grief and sorrow, or with enmity towards vice; but they are utterly misdirected, when associated with the worth or excellence of others. Of this last character, is envy. To be jealous of superior endowments, can betray nothing but an ill-regulated heart and understanding. If indeed, we had been rendered incapable of painful feelings, envy could find no place in us; but then, their various and extraordinary utilities would be forfeited. As with other base emotions, this is most apt to haunt the hearts of those who are already addicted to kindred evil passions. Like these also, it exhibits different gradations of intensity, from the slightest perceptible shade, up to a pitch of boundless malignity. In common with the rest, it increases with indulgence, and by vitiating the reasoning powers, leads to conclusions little short

of the dictates of insanity. This passion is not exclusively directed against superior objects, since a rivalry may exist in villany and vice. The vicious and ignorant are opposed to knowledge and virtue, as light is opposed to darkness. One who knows the worse, as well as the better side of humanity, may wage successful war with wickedness and guile; but how are the unsuspecting and the innocent, to unravel the meshes of falsehood, or to ward off the subterfuges and the iniquities, of the evil-minded and the base?

Mere freedom from vice, in so far, is a negative quality. An individual may be so apathetic, as to be unsusceptible of envy, or he may never have been placed in the circumstances which generate it. He alone, is supremely virtuous, who has fought with, and overcome the temptation. This passion lurks in guises in which we should hardly expect to encounter it. Who beforehand, would suspect a man, with any claims to enlightenment, of bearing envy to another, who was better informed than himself? There is nothing more absurd, than to decry the talent and the knowledge which we do not possess. The worst form of envy however, is that which the base and immoral, display towards superior excellence. It will admit of some palliation perhaps, when an individual envies in another, the qualities which bear away the world's esteem; but what apology is there for those who hate with unspeakable malignity, the moral worth in which they have no

share? Such feelings have the worst influence on those who are so unhappy as to experience them; for how is it possible to abhor with impunity, the single-minded profession and practice of morality. If we do not strive we cannot win, and surely, every means should be pursued, that is calculated to ward off this truly debasing passion. Careful management is required to prevent emulation from degenerating into envy; extended acquirements were better lost, than won at the price.

II. Some passions are conditionally vicious; among the number, is contempt. On occasions, it is allowable, to feel and to express contempt, towards brutality, tyranny, hypocrisy, and vice, although tempered by consideration for the power of circumstances over the offender. It is a passion which the man of highly elevated heart and understanding, will rarely experience, inasmuch as he will look down with commiseration on its more legitimate objects. In ordinary life, however, men will not practise this forbearance; and it is at least right, that they should bestow their condemnation on things comparatively deserving of it. Few moral derelictions are more dreadful, than the scorn which is exhibited by the ignorant, the prejudiced, the vicious, and the superstitious, towards the enlightened and the good; yet how often this has been inflicted, let the annals of society declare? I cannot conceive a greater outrage upon humanity, than the iniquities which have been perpetrated by

arrogance, conceit, and empty folly, against innocence, gentleness, and blameless excellence. Contempt is sufficiently to be deprecated, in cases wherein the merits of individuals are equal; but when a grossly inferior nature dares to trample on a higher, it calls for the loudest reprobation of indignant justice.

III. Resentment is a feeling that is vicious or otherwise, according to the circumstances in which it is indulged. It is not necessary that human endurance should be carried to such an extreme, that neither contumely nor injury is capable of moving it. Without some provision, individuals would be liable to perpetual insult on the part of the violent and unfeeling. As it is, people too often submit through timidity or want of adequate self-respect, to inflictions that a little well-directed energy would speedily repel. What is this principle not able to effect? The fiercest animals even, hesitate to attack others much weaker than themselves, when they shew an undaunted front; and men the most savage and implacable, will quail before a hardihood that nothing can appal. When we have done what is necessary to secure our well-being however, we are not justified in proceeding farther. Anger is unwarrantable towards one who merely asserts his rights. It is our bounden duty to keep the reining hand of reason upon our resentments; to use them as energizing instruments to secure our safety, but not to violate the rules of rigid justice. The power which the most violent even, possess

over their passions, is shewn in the circumstance that few venture to indulge them in the presence of their superiors. Men of long experience, philosophic training, and habitual self-control, have been known to exercise such a perfect mastery over themselves, as never at any time, to suffer anger to overcome them. Such, however, are rare, and though we should strive to profit by their example, the generality will not venture on the attempt.

IV. Revenge, is the attribute of inferior natures. We are not however, to place on the same level, the man who resents every infringement as a deadly affront, with the individual who has encountered flagrant injustice, and who seeks, however erroneously, to enact retribution on the head of the offender. The only case in which a palliation is admissible, is under circumstances in which society is unable to protect the injured. In barbarous times, wherein no public tribunal was recognized, and when the oppressed had no other resort to secure immunity, retaliation could hardly be esteemed a crime. It is impossible indeed, for any tribunal, save that of public opinion, to take cognizance of every offence against the well-being of society; and though bigotry and party spirit may bias its decisions, they are rarely warped so far, as to lead in the long run, to the sanction of acts of glaring enormity. Yet, when even this fails, what can we do? Revenge, may appease the ranklings of our hearts, but it cannot undo the offence. And when time

has brought its healing balm, and when the perpetrator perhaps, lies stretched in the dust, we may think with dissatisfaction on the part which we have taken, and wish that it had been otherwise. A protest against injury, and a dignified demeanour, will often better become us, than attempts at impotent and useless revenge. Such conduct will be apt to occasion feelings more painful in the breast of the offender, than any injury that we might have the power, or even the wish to inflict. Possibly also, it may lead to repentance, and voluntary expiation—the best results; and, at any rate, we shall enjoy the pleasant consciousness of well-doing. It is terrible to witness the vindictive inflictions in which some delight. Men are occasionally trampled on by their fellows, with a degree of ferocity unparalleled, except in the combats of the brute.

V. Pride may be base and malignant, or it may be far from unjustifiable. It is frequently marked by a peculiar bearing, intimating the consciousness of supposed superiority. The objects with which it is usually connected—station, birth, possession, and power, are in this point of view, sufficiently contemptible, since they mark an over appreciation of things, in which human dignity does not reside. If we are to respect ourselves, it is as men—as beings endowed with rich capabilities; with pure and elevated feelings, and for acts of utility and beneficence. When probity, honour, and a sterling regard for truth and principle, are mixed with pride, we must

applaud the combination on the whole. Too frequently however, pride is not only unredeemed, but united with folly, sensuality, ignorance, and vice. In this state, it is wholly intolerable, since however disgusting in themselves, these defects are thus additionally aggravated. How often has the world's history proclaimed the union of pride with meanness, cowardice, tyranny, and those other qualities which sink the possessor below the level of the beast? The cultivation of the everlasting portion of our being, and the distinct and earnest appreciation of those attributes, to which the real elevation of mankind is owing, are the only means by which this degrading passion, in all its forms, is to be banished from the heart.

7. It is wearisome to recount the long list of human infirmities, and were they not redeemed, the mind would revolt and sicken at the task. The fanatic, the bigot, the violent party man, and those engaged in pursuits that engender an eager rivalry little tempered by feeling or principle, are the most frequent victims of these degrading passions. Their great feature seems to be the association of the real or imaginary good of others, with painful feelings of our own. Nothing indeed, but the defective arrangements of society, and inferior moral development, could thus lead people to look with a jaundiced eye on the prosperity of others. Such can be the only origin of those degrading associations which fill the heart with gall, and poison the cup of happiness through life. There is nothing in man, his nature, pros-

pects, or condition, that need cause the happiness of his fellows to be the source of evil feelings. Under present circumstances however, struggling for our daily bread in the midst of keen and bitter competition, it requires more than ordinary self-control to preserve our equanimity. Society ought to be so constituted, that the immediate interests of one, should be those of all. Falsehood, ignorance, and error, stand opposed to the improvement of the human race; they cannot exist without being prejudicial, and should be resisted until wholly subdued. When mankind shall be generally enlightened as to their duties and expectations, and made acquainted with their relations to each other, to the world around, and to their Creator, it is impossible that they should not take the best means of freeing themselves from existing evils—that the turpitude, misery, and defectiveness, under which our social institutions labour, should not be remedied, and that hatred, malice, and uncharitableness, should not be banished from the earth.

I. Bloodthirstiness, cruelty, and brutality, are qualities befitting human beings of the worst stamp; they indicate the lowest grade of moral and intellectual culture—certainly, the very lowest of the former. The accounts which history furnishes of the savage atrocities at different times displayed on the theatre of the world, are truly frightful. One cannot be sufficiently amazed at the unrelenting barbarity with which men, under different pretexts, have immolated their kind.

Sometimes the brutalities to which I allude, were the acts of masses of men—of individuals, of armies, of commanders, of civil and religious tribunals, and of kings. It is only since a recent period, that juridical torture has been abandoned; the lash however, is still applied in public, and death, often under the most savage and harrowing form, is inflicted on criminals, women among the rest. Instances of suffering from destitution and disease, are so common, even in our paths, as rarely to attract either notice or compassion. Animals are slaughtered with needless suffering; while on other occasions, they are too often treated with unmitigated cruelty. The atrocities perpetrated by victorious armies, wicked kings, and fanatical persecutors, are enough to make the blood run cold. Countless cities have been destroyed with such accompaniments, as to make the humane and rational almost doubt that any could be guilty of them. What feeling individual could peruse the details of the cruelties of a Nero, a Domitian, or an Iwan, or those inflicted in the insulted name of religion, without being moved with inexpressible shame and burning indignation? These evils are lessened, but not removed; nation still makes war upon nation, while horrid and revolting crimes disgrace society. The intercourse of mankind can never be what it ought, until the prevailing practice of leaving the greater portion in blighting ignorance, whether as regards intellectual or moral knowledge, shall be utterly discarded. Then, and then only, shall blood-

thirstiness, cruelty and brutality, cease to characterize our race.

II. I have now nearly closed the dark catalogue with which I commenced. The passions which I have enumerated, are indeed, evil and destructive, but their malignity is susceptible of still farther aggravation. Brutality, malice, and bloodthirstiness receive an additional intensity of hue, when united with fanaticism, bigotry, and superstition. These last, communicate a depth and a continuity of character, of which the first alone, are destitute. The vindictiveness of the merely ignorant and brutal, is temporary and occasional, but the malice of the fanatic is sleepless as the feeling which generates it. Superstition as a passion, is one of the worst stamp; party-spirit indeed, legitimizes cruelty and oppression, but this is only for a time; whereas, this hideous vice renders every kind of infliction perennial with itself. Deeds of awful enormity, at which men without the motives which superstition furnishes, would shudder, are perpetrated under its influence with reckless indifference. It blasts the moral perceptions, turns man upon man, and in a word, renders its wretched victims deaf to every dictate of reason and humanity. Nor is it merely its direct results—its immediate tendencies, which we are to deplore, but that it constitutes itself—erring tribunal, the arbiter of right and wrong. In short, superstition in all its forms, is the unvarying opponent of truth, wisdom, and excellence, and wages a war of exter-

mination upon all who are animated with the faintest desire of improving the condition of mankind. Victim after victim has been, and must continue to be sacrificed to its fury, until knowledge shall for ever extinguish its existence in the blaze of universal light. Nothing is too sacred for the fangs of this ruthless passion—religion, the hopes of a happy hereafter, and the providence of the Deity, have all been seized upon, and inconceivably distorted. Attributes the most foreign to his nature, have been ascribed to the benevolent Father of all; and cruelty, impotent, yet unsatisfied—as if a violent death and anguish unutterable, were insufficient, unable to push the capabilities of poor insulted humanity beyond the utmost verge of endurance, has doomed the hapless sufferer to torments beyond the grave. What other passion could so harden the female breast—naturally so susceptible of tender emotions, as to have led women even of the highest rank, to witness unconcerned the agonies of the wretched victims of an execrable tribunal? What other indeed, could have induced the ladies of the court of Charles the Ninth of infamous memory, to exult over the remains of the courtiers who were slain on the occasion of the massacre of St. Bartholomew? Superstition, bigotry, intolerance, and fanaticism, are akin; they belong to the same evil family, and their common results, if not equal in degree, are similar in kind. What pen could detail the horrors, or the bloodshed which they have occa-

sioned? Yet as if to add another feature to their atrocity, wretches for whose villany no reprobation is adequate, have taken advantage of the insanity to which these passions lead, to wreak their enmity on opponents, whose only fault perhaps, was that of being over-wise or over-good. It cannot be too strongly urged, that the only cure for these and similar miseries, is moral and intellectual enlightenment. This, under God, is the sovereign remedy for those malignant and evil-dealing passions which are the sources of such inconceivable mischief. With a full perception of his duties; with a heart alive to the sweet impulses of which humanity is susceptible, and with a mind energized by the best and most powerful motives, man at length, would cease to prey upon man, he would equally cease to be the victim or the oppressor, and dwelling in the midst of the sublime realities of existence—inspired by the precious relations which connect him with his fellows and with his Creator, he would complete the term of his career usefully and happily, and pass resigned and cheerful to that ulterior stage of being, of which the present is but the threshold and the vestibule.

III. Did not ample experience confirm the fact, we should doubt the possibility of such a quality as disinterested malevolence. That a human being should be guilty of inflicting pain and annoyance from the mere love of evil, seems at variance with reality. Unhappily however, nothing is more certain; and from the idle boy

who delights in tormenting dogs, drunkards, and lunatics—the sarcastic orator and the sneering cynic, to him in whom malevolence and wickedness are the business of life, all exhibit but varying shades of the same base passion. So many examples are on record of men whose pleasure consisted in the infliction of evil, that although we may doubt whether all the feelings could be merged in this one, it still remains unquestionable that it may become the leading characteristic. It is trite to say, that this deadly principle could exist to this extent, in no cultivated intellect or feeling heart. Historians indeed, affirm that Nero in the early part of his career, was conspicuous for clemency; but we may well doubt whether his disposition was ever really such as to indicate this quality. A feeling and enlightened man can never become a brute, though nothing is more easy with regard to one who is ignorant and immoral. The despot just named, would not have altered, had he been in possession of the qualities first ascribed to him. Who, for example, could believe that such a change was practicable with regard to an Aurelius, a Julian, or a Vespasian? There is too much of this disinterested malevolence in the world. It is deemed hardly culpable to give pain to an enemy, or to those who, deservedly or otherwise, incur our displeasure. An extension of the principle is seen in controversial writings, and in the usages of deliberative assemblies. The wise, the good, and the benevolent, will rarely be the cause of suffer-

ing to others; and when stern necessity compels the infliction, it will be with a painful reluctance widely different from the savage exultation attendant on some of the practices of society. This reprehensible tendency may exist to a slight extent, in persons otherwise worthy of esteem; but the qualities with which a defect is united, should never be suffered to obscure its real nature, or to induce indifference. The production of disinterested malevolence is briefly this. In minds of inferior training, the advantages which are realized by others, come to be looked upon with pain, while their losses are regarded with satisfaction. When this is habitually indulged in, and more especially, if from motives of gain or enmity, the individual take an active share in the perpetration of evil, he comes by degrees, to experience pleasure in the practice. In the career of ambition, men struggle for power from the persuasion of its advantages; eventually however, they pursue it for its own sake. This, and other illustrations, go to shew that an occupation which is engaged in with earnestness and passion, is eventually loved independent of collateral advantages. There is perhaps no single pursuit which people do not follow with an entire abrogation of interested motives. The professional man, the merchant, and the man of science, afford equal examples. It follows therefore, that we should pay the most scrupulous attention to the nature and tendency of all our habits, since we shall inevitably conceive attachment for

whatever we practise with energy and perseverance, however irksome and disagreeable it may prove at first. What an overwhelming—what an admirable argument in behalf of truth, morality, and all excellence, and what a sublime example of the goodness, the mercy, and the wisdom of God? Let the votary of virtue never flag—let him only persevere, and he must eventually reap a bright and glowing reward in the ardent feelings which his conduct shall light up within his heart—feelings pure and unmixed, and which the most assiduous cultivation of happiness for its own sake, could never realize. As for the blighting pleasures arising from disinterested malevolence, they cannot be compared for a moment, mixed up as they are, with the miseries flowing from the stern retribution of insulted nature, with the ever-flowing, ever-increasing satisfactions which accrue from a life of virtue. The unhappy subject of such a perverted feeling, is liable to incessant misery from the spectacle of the well-being which he is unable to prevent; while he must be often visited with the scorn which his conduct is so well calculated to inspire.

8. There are two states of mind, each of a truly deplorable nature—the one, the absence of all feeling, the other, that of the better feelings. The almost exclusive attention which is paid to intellectual education, and the neglect of adequate moral culture, suffice to account for the occurrence of minds without feeling. In such, the conceptions on the subject of virtue, are cold and

passionless; the affections are meagre or null, and the refinement and delicacy of sentiment which give the relations of life their greatest relish, and enshrine them in dignity and grace, are wanting. Individuals like these, may be cognizant of their duties, and attend to them with sedulous propriety, but they cannot love virtue for its own sake, or take any pleasure in the performance of those numberless courtesies and amenities, which fill existence with delight, and make the intercourse of society a priceless happiness. I need not here urge the advantages which virtue, and even knowledge, derive from those pure emotions, without which the former could not be said to exist. Those who are destitute of them, will never be enthusiasts in the cause of excellence; they will not enrol themselves in the bright phalanx which combats for truth and the advancement of humanity, neither will they look with entrancing delight on the wonders of Providence, nor regard the future with hope and longing. The exclusive presence of the inferior feelings, is a condition still worse than the preceding, since to equal disadvantages, it adds its peculiar evils. Prevention is the only efficient remedy. Let the young of both sexes be universally instructed; let their attention be early directed to the contemplation of the elevated spectacle of nature, and let their affections and moral principles be incessantly developed by precept, example, and the use of all those means, which judicious and kind-hearted instructors so well know how to enforce.

Apathy however, may assume another form, to which we refer in speaking of the perished and blighted affections. It is contrary to the usual order of things that emotions once developed, should ever be wholly extinguished. Feelings both of pleasure and pain, remain in a latent state, ready to be awakened into life and activity; but in the case of the perished affections, no ordinary means are sufficient to revive them. An individual for example, takes no adequate pains to nurture his own affections, or those which have been centered in him; he neglects, insults, or betrays, the objects whom he should have loved and cherished, until their feelings perchance, are entirely alienated. Than such a procedure, nothing is more strongly calculated to destroy the affections, however developed. Those who are capable of it, are usually addicted to various vices; their tempers are stormy and uncontrollable, and their intellects rarely attain to considerable development. In those in whom the affections are dead, there may be a range of character, from perfect innocence, to vice and wickedness the most reckless. How often has it happened, that the pure-minded, from insufficient knowledge of the world, defective appreciation of character, undue influence, or the mastery of passion, have yielded their affections to persons utterly unworthy of the preference? With lacerated and bleeding hearts, what resort have they? Often supplicating—often repulsed, and finally abandoned, betrayed, and heart-broken, the affections at length

take refuge in their secret cells, never to be re-awakened. How many are turned aside by faults, petulancies, and deficiencies, some of which might have been corrected, while others seem too deeply grafted for removal? The treatment which men have inflicted on those who deserved better at their hands, is of so infamous a nature, as to be inconceivable to all who have not sounded the depths of human depravity. Some are so false, so unprincipled, so brutish, and in all respects so inferior, as to preclude the possibility of happiness to those connected with them. There are unions on earth, which assuredly were never registered in heaven—of the pure with the impure, of the virtuous with the vicious, of the ignorant with the enlightened, and of the feeling with the unfeeling. And whatever may be said of their tendency to nurture patience, forbearance, resignation, and other virtues, I cannot think that such disparity is desirable, or that excellence and single-heartedness, should be left so wholly to the mercy of duplicity, malignity, and iniquity. The usages of the world however, provide no sufficient remedy, and the innocent victim, perhaps destitute of energy, and tied down by circumstances wholly uncontrollable, too often perishes by sudden violence or slow decay. After all, it is our part to make the most of the position in which we may be cast. Few situations are so extreme, as to be destitute of every alleviating feature; and even where they seem utterly deplorable, the sufferers may still enjoy their own

approbation, and patiently and trustingly await that future, which bruises the fangs of the oppressor, and liberates the oppressed. It is the duty of all to improve their intellects, to cultivate the precious store of feeling on which happiness so much depends, and to cherish incessantly, the affections which have been reposed in them. In this way, each will best escape that forlorn, if not vicious condition, which perished affection must realize, and at any rate, enjoy the acquittal of an upright heart.

9. Nothing is more certain, not only that similar vices and similar virtues exist in the same individual, but that qualities the most opposed, will also be found united. The explanation of this occurrence is founded on the operation of mixed circumstances, some of which are favourable to the development of one class of qualities, and some to that of another. If we look abroad in the world, we often perceive virtue and vice, prodigality and meanness, avarice and generosity, courage and cowardice, refinement and sensuality, variously combined. We are sometimes surprised at the liberality of the miser, the humanity of the executioner, or the tenderness of the veteran inured to war and hardship. Some are marked by truckling subserviency and assurance the most arrogant. Honour perchance, may be evinced by thieves, and generosity by robbers. Some have active courage, others passive; while fear at times, assails the bold, and resolution inspires the timid. Many are energetic and immoral,

while others are moral, yet feeble of purpose. There are characters who have sufficient honesty for ordinary emergencies, and little or none, for trying occasions. The world is often at fault. Some have earned reputation who only merited infamy, while others are execrated with as little propriety. The visible evidence of character is often fugitive and uncertain. There are occasions in which the metal of the soul is severely tried: some giving proofs of an elevation for which they never received credit, while others belie the expectations which their past conduct had inspired. The ordinary current of life is little qualified to draw out the secret tendencies of the heart; and it may be said, as times of peril and excitement evince, that few exhibit a tithe of the qualities whether good or bad, which they are capable of displaying. Persons of superior energy, will start from the beaten track, with attributes that make them a misfortune or a blessing to their kind. Our position on earth indeed, affords ample scope for the utmost exertion of which we are capable, did not the prejudices of society in favour of qualities often anything but beneficial, prove a perpetual snare. The purification of public opinion however, and a juster appreciation of character, would lead the lofty and noble-hearted beings whom circumstances are continually generating, to devote themselves to the welfare of mankind; while the imperfect, vicious, and vacillating characters, with which the world is inundated, would more rarely abound.

I have thus concluded my observations on the leading passions of our nature, good as well as evil, and have endeavoured to shew the vast importance, and infinitely superior nature of the good affections. To be virtuous, we must feel as well as know: the disinterested love of what is good, is even more necessary than the love of goodness for the sake of the end—albeit the latter is the source of the former. Habit also, must confirm and enforce virtue. No mere intellectual perception can equiponderate the influence of the affections. We might know on various occasions, that it was right to encounter death, and other real or supposed evils, but unless we felt it to be so, we could hardly resolve on the sacrifice. It is not enough to know our duty, we must also feel and love it. Under the impulse of affection, a woman, or a weak child even, will face perils before which hardy manhood quails. The patriot animated by the love of country, will perform prodigies of valour which no mere hireling could enact; and if he cannot conquer, he is willing to die. We incessantly complain of our lot, but our situation is susceptible of infinite amendment: the exercise of our faculties affords a satisfaction, superior perhaps, to that derived from any other source. Now it seems impossible to secure this exercise, by any means short of those which our present position involves—surrounded as we are by pressing wants; acted upon by the elements, as well as by the necessities, the defects, and the passions of our fellows.

We are rendered liable to evil that we may obtain good; and the pleasure-giving attributes of our species, as this world is arranged, could not have been so effectually promoted without the contingency of others of an opposite character. Even pain itself, the source of our never-ceasing, querulous lamentations, is most commonly the work of our own hands—of defective arrangements, gross inattention to the behests of nature, and neglected capabilities. In other respects, pain is one of the elements of virtue, as well as of pleasure itself. The painful, yet virtuous and allowable emotions of our souls, whether arising from earthly bereavements or the spectacle of the miseries of others, prepare us for our final transition to a more abiding home, where further ideas, further emotions, and further duties, await us.

CHAPTER XXVII.

ON THE MORAL JUDGMENT—CONSCIENCE—THEORY
OF VIRTUE, AND LANGUAGE OF PASSION.

1. THE moral judgment or conscience, is a case of complex association—of affections, feelings, habits, and ideas. Intellect, no less than feeling and affection, is concerned in its production. Decisions on most subjects, have been long recorded, so that every individual finds them

ready for his purposes. Few venture to think for themselves; they adopt the current views peculiar to the sphere in which they move. The aggregate of these becomes their conscience, the dictates of which, they adhere to or disobey, as interest, passion, or principle, may prompt. Yet every one should try to dissect the canons of opinion for himself, and to appreciate the foundations on which they respectively rest. The very attempt, if perseveringly and judiciously made, imparts more or less ability. Each grants the propriety of examination, except in cases in which he is satisfied; an admission that subjects all opinions to the test, since all are variously held by fallible men. Truth indeed, might not be uniformly secured, but there would be a continual approximation to it.

Conscience, or the moral judgment, is not innate; it is the result of experience, habit, association, and feeling. It does not come into the world with us, but takes its complexion from the circumstances in which we are placed, acting on our natural capabilities, and generating the various habits, ideas, emotions, and energies, by which as human beings, we are characterized. In every way, it is made up of matters of daily occurrence, worldly, and worldlike; what then, could have produced it in the silent womb? The innate origin has been supposed to indicate the will of the Deity as implanted in the human breast; the existence of the same capabilities however, in every man, and the universal formation of conscience

under given circumstances, equally testify his determination. Truth can be no degradation; and before we allege the designs of Providence as an argument, we must first determine whether the fact which they are brought to support, be correct. The doctrine of innate emotions, by assuming their congenital existence, militates against education and moral training; and by asserting the occasional existence of evil tendencies at birth, runs counter to religion and morality, contradicts our better feelings and the dictates of our understandings, and diminishes their joint utility as guides under God, for the maintenance and security of virtue and happiness.

Conscience is perfect or imperfect, as good or bad feelings, correct or incorrect representations, predominate. That of the same individual is capable of various phases; while the maximum of excellence is singularly diversified. The great land-marks of right and wrong are more or less appreciated by all; yet some will commit actions with self-approval, that are really pernicious, and which persons of more correct principles, would scorn to perpetrate. Even the feelings connected with the same duties, are differently experienced by those who recognize them as equally binding. How desirable it is, that conscience should be upright in all, and regulated by those eternal principles of truth and justice, which are made to flow from the constitution that has been imparted to us? The history of mankind proves that it has varied with the moral and intellectual cultiva-

tion of nations and individuals, and that to this, its further progress must be owing. All civilization is comparative: the most barbarous tribes are not more inferior to the most elevated, than are the latter, to what all must one day become; and both from the operation of similar causes. Nature's provisions for securing a good conscience, and averting a bad, are numerous and effective. First, there is the pleasure connected with the superior, and the pain which attends the inferior affections. The bad man sympathizes with evil, and is pained by good; while the good man takes pleasure in what is good, and is pained at evil. The malevolent satisfaction of the former, both as to frequency and intensity, is less than the benevolent delight of the latter; while the misery which the one suffers from the gratification of his passions, is infinitely greater than any unhappiness which can befall the other in the discharge of his duties. No particular instances of the adversity of the good, or the prosperity of the wicked, can invalidate the general rule, which must subsist so long as virtue and vice continue what they are. Happiness does not reside in wealth or power, nor is misery unavoidable in the absence of both. The former mainly consists in the proper regulation of the ideas and feelings. This may be done whether in adversity or prosperity, and with it there cannot be lasting unhappiness, nor without it, true dignity. Nature is no respecter of persons: she relentlessly levels the petty distinctions which we would vainly

oppose to her behests. The vicious man though garbed in splendour, is unable to purchase the felicity which dwells unsolicited, in the abode of virtuous poverty.

A correct moral judgment, furnishing as it does an instant guide to conduct, yields enormous advantages. An individual who has fortified his judgment, and purified his principles, by assiduous cultivation and frequent reflection, will be infinitely better provided than one who takes his opinions, just as they happen to be suggested, from others. The former can easily amend his conclusions, but the latter is at the mercy of every prejudice. If habit, education, and long association, yield such a scope to error, of what service must they not prove in the cause of truth? It requires a powerful effort to cast aside the delusions of early life, while the disruption occasions a kind of violence to our nature. How incalculable then, the advantages, if truth were inculcated on the minds of all from infancy. Thus instilled, and enforced by the acts, the associations, and the affections of childhood and youth, it would receive the sanction of mature age never to be erased or forgotten. And thus, the mighty empire of the breast, invigorated and nourished by continual accessions of truth and excellence, would increase and flourish until revolving time had accomplished our earthly destiny, and prepared our souls for an expansion which our present career is not intended to realize.

It is wonderful, yet true, that elementary

combinations so perishable and transitory as those which go to make up the body, should be the agents whereby ideas and feelings are produced, that can never die. Mind alone, is imperishable—matter indeed, preserves an elementary perpetuity, but its forms are fleeting and impermanent as the wind. The reflection that in human organization and its various adaptations, a beautiful and effective arrangement exists all over the peopled earth, for realizing an instant improvement, fills the mind with wonder and admiration, alloyed indeed, by an emotion of deep regret, when we consider the magnificent results to which this arrangement might be made subservient, and how little has been done to render it so. The moral judgment is continually progressive—in infancy non-existent, in childhood feeble, in youth vacillating, and in manhood formed. If we consider the slow advances of the heart and intellect, but more particularly of the latter, the cause of the foregoing will be obvious. In children, by a munificent Providence, the feelings are sufficiently awakened to become connected with the different duties of which their tender age permits the performance. It is an after effort to develop the foundation of these duties, but in the mean time, childhood may be trained to love and revere them. The moral judgment is not a single indivisible faculty, but one made up of many particulars, all resolvable into feeling and judgment. It is developed at various periods, as the development of the intel-

lect and affections is early or late. The moral man may never be formed, or it may be to the imperfect extent which characterizes the great majority of living men. When the affections and intellectual powers however, are eliminated in the natural order, and improved by exercise and cultivation, the advance of the moral judgment is co-ordinate. The feelings and affections are progressive, consequently the moral judgments which they sanction, and of which indeed, they are integral parts, must be equally so. Filial love is first developed, then the love of God, of friends, of nature, of wife, of child, and of mankind. During the production of these affections, various others, such as the love of justice, of morality, and of truth, are successively generated. Although children may employ the language indicative of them, it is impossible by any amount of early culture, to realize beyond a certain extent, the capabilities or the acquirements of after life. The great object is to attend to everything in its place, and to secure the effectual reception of every desirable quality at the proper period. Were this done, we should not witness multitudes of individuals, with the outward form and bearing of men, but inwardly maimed and defective. Nature will not wait for us—if we do not secure the opportunity at the fitting moment, it passes away, and so far as this world is concerned, is lost for ever. Much of our intellectual progress is contingent on the passions—every affection and every feeling lend an impulse to mind.

Most men however, after a certain period, abandon the cultivation of their intellect; hence it is not surprising that it should retrograde, or that hebetude and imbecility should replace the serene and piercing sagacity of old age. How is it to be expected that faculties should retain an activity, for the promotion of which, almost every provision has long ceased to be made? Mankind will never become what they ought, until their capabilities are developed from the earliest period. Prescriptive morality alone, is insufficient. Every one so soon as his faculties permit, should know the basis of his duties; a species of information, to the inculcation of which, every other should be made subservient.

In fine, the moral judgment, whether as regards the intellect or the affections, is formed by natural causes—by the influence of God's works and those of man—by our own efforts and those of others. Our feelings and affections, no less than our sensations and ideas, are owing to ordinary agencies; it is impossible even for one to exist, of which these are not the sole origin. Our moral judgments are intellectual conclusions united with certain feelings; once produced and existing in the mind, they are called up and regulated by the usual laws of association. The course of nature, no less with the moral, than the physical world, is never departed from. We feel assured that the wise and good can never lose the feelings and ideas which render them so, and that the wicked and ignorant cannot cease to be

thus, without the employment of proper means. It is evident that the regulations which the Deity has laid down for our guidance and protection, are the very best that could be devised. Our interest lies in observing them, nor could their Divine Originator ever will their infraction. Were that to be obtained as a gift, which we enjoy as a reward, we should cease to strive. We are placed in a certain situation—we are afforded means and opportunities, and then left to ourselves. If we would reap good, or avoid evil, we must owe it to our own exertions—our happiness, if we would obtain it, must be the work of our own hands. Every form and condition of human feeling and human passion, are produced and regulated by undeviating, and never-ceasing laws, from which there is no appeal. In all the varying relations of humanity, we see the one constant rule—if we would be happy, if we would be wise, if we would be virtuous, we must make ourselves acquainted with, and abide by it.

2. Virtue and vice as names, are abstract terms. The former is the collective title of the superior feelings, conceptions, and acts of mankind, as well as of the happiness flowing from the possession of the one, and the practice of the other. It also extends to the painful feelings and acts required by faultless conduct, and to all the contingent immolations, bereavements, and self-sacrifices. Vice is the collective title or abstraction, of the inferior acts and feelings of mankind, as well as of the pains and pleasures contingent on the

practice of iniquity. This world has been so ordered, that virtue is not always productive of material well-being; but infinite wisdom has secured to the good man feelings and a conscience, the possession of which, amply compensates the absence of outward fortune. If we place an unflagging trust in our Maker, that he will do everything for the best, and that the crosses and the trials to which this our earthly life subjects us, are but parts of a mighty whole, the eventual result of which, is to produce the greatest sum of virtue and happiness, here and hereafter, how is it possible for us to experience cureless misery or distrust, let what will befall? We must often feel bitter grief and sorrow for a time, for precious sympathies cannot be loosened with impunity; but neither can be permanent, when we know that it is the precursor of great and lasting good. Were existence indeed, to pause with this world—were there no compensation hereafter, well might we be miserable and comfortless. The living earth with all its glories, would be but dust and corruption without this precious consummation, which so sure as God exists, and is good and just, must ensue. The ill-informed then, and the weak of heart, owe their unhappiness to their defects, and to the insufficient cultivation of those virtuous energies, the full possession of which is a shield against every evil. There are not enough of comforters and instructors in the world. The task of self-purification is often slow and painful; and many a one who

with a little help, might have gone on with certainty and success, without it, faints and perishes by the way. It is beautiful to observe how virtue in all times, has testified for herself; how partakers of every creed have shewn by their conduct, that their principles were correct. Assuredly, she must increase and flourish among men, as knowledge and moral training themselves, shall increase and flourish.

A multitude of pens have sought to pervert the nature of virtue—to chain her down to certain professions—to a given belief—to acts independent of feelings, and to feelings independent of acts; but however obscured for a while, she invariably emerges with unsullied purity, from the attempt. Virtue is not difficult of comprehension to pure hearts and unbiassed minds. Those who are possessed of deep feelings, disinterested affections, the love of God, respect for self, and respect for others, charity and self-denial, are also possessed of her. All the excellencies of our nature are promoted by antagonist qualities. How could there be virtue without the liability to err, resistance, when there was no temptation, and energy, without ends to be attained, or obstacles to be overcome? The storms, the evils, and the turmoils of the moral, no less than of the physical world, are productive of qualities calculated to meet and subdue them. It is desirable to be exposed to no dangers greater than we have strength to surmount; this however, has been attended to by the Divine Architect, for there is

no hindrance so great, that our faculties if properly cultivated, will not be adequate to cope with it. To have subjected us to difficulties with which we were rendered impotent to grapple, could never be the intention or the work of a benevolent and all-powerful Being, who could not place his creatures in a situation that would not tend to their eventual benefit. The innate capabilities of our nature, cannot be developed without the agency of powerfully operating causes, and such as everywhere abound. We are not indeed, to suppose that the disorders which abound in the moral world are to continue for ever; but if they are to be removed, it must be by the exercise of virtue, the only remedy for earthly ills. Perfection perhaps, is unattainable on earth, yet assuredly, a state of things must arise, that will be as perfection itself, compared with the present. We are not to anticipate the dreaming innocence and security which poets have painted, but that superior condition which is derived from the dissemination of knowledge, and the practical cultivation of our moral and intellectual energies. Man cannot otherwise secure his happiness, nor is it possible for him to arrive at a position that will exonerate him from strenuous and sustained exertion. The reminiscence of past evils doubtless, will operate as a continual incentive to avoid a repetition of them; but even so, it is doubtful whether the world will ever attain to a pitch of perfection so great, as to present no infractions of the moral law.

The benefits flowing from the practice of virtue, do not always accrue to the full extent at once. The world's standard, which measures good and ill by the amount of outward possessions, is fallacious. Human dignity does not reside in material, but in moral riches; this however, is a truth that must be felt to be known. It is an error to deny the utility of external conveniencies; but these are as one to infinity, compared with the qualities of the heart and understanding. A man may enjoy unbounded wealth, yet be characterized by every vice that degrades humanity. That riches will not ward off all the miseries of life, is a truth too trite to be insisted on; they are among the agents of happiness, though in themselves, wholly impotent to produce it. That the practice of virtue however, is most favourable even to material advantages, does not admit a doubt; but that as things are, it is frequently otherwise, is no less certain. It is founded on the existence and moral attributes of the Deity, that virtue, if not in this world, at least in the next, must be productive of happiness. If indeed, there were no other, the pleasure which accompanies the pursuit, would yield a sufficient incitement; but the sanction is prodigiously enhanced by the existence of another state of being, wherein knowledge and virtue shall go on progressively and for ever, and where the practice of the one, and the acquisition of the other, shall prove sources of unceasing happiness. The evils to which virtue sometimes subjects its profession in

this world, and the desirableness of a future, reposing as it does, on the wisdom and goodness of God, together yield a sum of evidence, which if it do not amount to actual certainty, at least approaches indefinitely near to it. However the intellectual proof may fail, that which is drawn from the heart and affections, is wholly conclusive. These repose with full conviction upon the boundless love of the universal Parent, and taken along with the intellectual proof, yield a sum of evidence that is altogether unassailable. We are often required to forego outward advantages, of which others less scrupulous, do not hesitate to avail themselves; while our constancy is tested by poverty, undeserved obloquy, and other afflictions. These are the price of excellence, and we cannot expect to obtain the one, if we withhold the other. In fine, the practice of virtue is ensured by the happiness immediately flowing from the feelings which attend it, and, contingently, by the end or reward, which in this world or the next, it is sure to realize.

Intellect without feeling, is but an insufficient prop of virtue; the one however, requires the perpetual assistance of the other. This is shewn in that important particular of moral conduct, by which we incur present pain to secure a preponderance of future good, or it may be, to satisfy the disinterested love of virtue. If reason did not demonstrate that the path of virtue most redounded to eventual happiness and utility, the heart alone, would be unable to discriminate. It

is a noble spectacle, and one worthy of our better nature, to witness a conscientious individual incurring every form of pain and suffering in conformity with the dictates of principle. No amount of present inconvenience—no infliction, can appal the courage of such a one, or deter him from the performance of his duty. It is indeed, the acme of sublimity, when a human being deliberately seals with his blood, his unassailable confidence in the blessed principles of religion and truth. These he loves with a love that nothing can subdue, and which alone, were there no ulterior recompense, would prove an ample reward. How firm must be the convictions of such a man—how unspeakable his confidence in the justice of God, when he is thus enabled to submit without repining, to the utmost assaults of tyranny and iniquity, and to pass the threshold of the nameless future as opened to him by a violent death, not only without sorrow or regret, but with cheerfulness and joy? Such however, are among the merciful and precious provisions of that Providence, which adapts all things to our capabilities; and which, if it subjects us to mighty evils, also provides us with equal powers of endurance.

The disinterested feelings and affections are among the most powerful supports of virtue; without their aid, the most enlightened appreciation of the superior advantages flowing from wisdom and excellence, would not suffice. They yield a continual reward, in return for acts that

may be attended with bodily suffering or privation. There are even whole classes of mental pleasures, the gratification of which, we sacrifice to some dictate of principle or morality, but for the loss of which, we are amply compensated by the exquisite feelings accruing from the performance of duty. The good man is well assured that his suffering is only for the moment, and that however great the passing pang, his lasting happiness will be all the greater for having endured it. Duty will lead the patriot to quit wife and child, and to lay down life in the defence of his country, while it equally impels the man of probity, to bear with cheerfulness and resignation, the inflictions and bereavements to which all are subject. A stony indifference is neither desirable nor necessary; and though we must know and feel that they cannot last, tears and bitter grief are not the less fitting accompaniments, for the loss of friends whom we shall never meet on earth again. If indeed, a subdued and gentle sorrow were not induced by the hand of time, we should be utterly incapacitated for the business of life; and however much we may deem our sufferings unappeasable, the daily current of existence compels our attention, and draws a portion of our consciousness to other thoughts and other feelings. In short, it may be asserted that there are no inflictions whether of body or mind, which the love of virtue will not enable us to endure. It is desirable however, that the knowledge and appreciation of duty, should ac-

company our affection for it, since, when these are united with the habitual practice, no evil will be able to overcome our constancy.

It is a vital error in those who would substitute an intellectual perception of the utilities of virtue, in place of the love of it, as a spring of action. No psychological fact can be more certain, than that there may be an habitual adherence to morality, in persons who have never examined the foundations on which it rests. Assuredly, every duty can be shewn to have a basis which justifies it, but it is erroneous to say that it is not influential, unless this is perceived. The feelings which constitute the love of virtue, inasmuch as they singularly promote it, require cultivation for their own sake, as a branch of moral duty. Every one should be intimately conversant with whatever may affect the interests of others, in order to guide his conduct and affections; but to be regulated by these, is nevertheless, the highest and best spring of action. The adoration, love, and reverence, which we owe the Supreme Being, afford motives superior to those which are suggested by the contemplation of the advantages accruing from submission to his will; although at the same time, it is infinitely important that we should know how to act in perfect subservience to it, as well as entertain an intimate conviction of the benefits induced by our conformity. To minds less highly developed, the hope of a reward will be a good, though inferior impulse. The appreciation of the evils arising

from the infringement of duty, is a motive still lower, yet one which the present defective cultivation of human nature, renders necessary. In every case indeed, it is desirable that these should be minutely known to us, not so much as motives, as a guide to what is right, and a beacon to what is wrong. If we are not acquainted with what constitutes virtue, how can we follow—how can we love it? Too much of the recorded, as well as of the existing conduct of mankind, has been a tissue of error and of crime, and consequently, affords ample warning. It would indeed, seem necessary, that man should work out his final purification by his own experience of good and ill, and that he should be gradually led by successive steps, from the supremacy of inferior motives, to that exalted condition in which the love of excellence as a spring of conduct, shall wholly influence him. These remarks hold good with regard to all the better principles of our nature; and the pre-eminence in every case, of the higher feelings and affections, cannot be too often, or too earnestly insisted on. The advantages which decide its superiority, should indeed, lay a foundation for the love of virtue in every form; but it is most certain, that this love itself, eventually becomes an infinitely stronger motive. It should be the never-ceasing effort of the moralist, the legislator, and the philanthropist, to inculcate and promote upon every occasion, by appeals to both heart and understanding, this precious, this admirable principle, the foundation

of everything that is heart-elevating and ennobling in our nature.

3. There is one condition that has perplexed inquirers, but which, with a little attention, may be readily cleared up; I mean that in which virtue is appreciated, but in which evil is preferred. To see the better path, and yet to choose the worse, has been a reproach since morality has engaged human attention. It has been remarked that the intellectual perception of truth, is not sufficient to secure our assent; but the principle has been carried too far, when it is argued that knowledge and morality are wholly distinct. What is the situation of the person who follows evil, yet knowing its nature? His knowledge of the moral law is neither deep nor accurate; his habits are defective, and above all, his love of virtue is feeble or absent. He is addicted to base propensities and inferior interests, nor is truth his pursuit. Such a condition however, admits of numerous modifications, from slight and occasional aberrations, to villany the most consummate. Evil is gradual and deceptive in its progress. The victim involved in its meshes, hopes or believes that he will be able to escape; but the period of liberation never arrives, and the efforts that might have served to free him at first, prove no longer of any avail. Thus carried along from rock to rock, and from shoal to shoal, by the swiftly-increasing current, he is buried at last in the gulfs of perdition. Individuals have different degrees of moral strength—that is to

say, their habits, feelings, and knowledge, vary. No one is required to cast himself in the way of temptation. Before we incur avoidable risk, it is expedient to weigh our strength, and to act accordingly. How many have been plunged into the depths of sin and misery, by incautiously venturing within the sphere of attractions, which they falsely imagined they were able to resist? It is better to avoid temptation unless perfectly assured of our ability to withstand it; but when the mind has been properly trained, the habit of resisting evil, increases the power. The world however, is a rough teacher, and will not always graduate its trials to the powers of those who are to incur them; hence it is, that while some surmount them, others are swept away and destroyed. All should be carefully instructed from the earliest period; while the study of moral causation should form a prominent part of education. The same results would not then be expected from different causes; society would be better arranged, and changes would be induced not less advantageous to the individual, than to the mass.

4. Tears, sighs, exclamations, and attitudes of sorrow, are marks of grief—as laughter, smiles, and cheerful tones, are the language of joy. Each emotion, whether good or evil, has its appropriate expression; how much this is calculated to promote happiness, and contingently, to favour the cause of virtue, will be obvious at a glance. Human intercourse would be defective

indeed, were it destitute of the joys which are shed upon it by the display of the different feelings and affections. The outward aspect of the lover of virtue, promotes its reception on the part of others. Were love, sorrow, joy, and every feeling which virtue combines, even to continue, how much would happiness be diminished by the absence of the signs which now attend them? Without these, the communings of affection, of sympathy, of sorrow, and of joy, would be in a manner cut off; while the arts which are derived from their multiplication and transfer, would exist no more. Genius, that precious condition which sheds innumerable rays of pleasure upon all within the sphere of its influence, would never be awakened. Neither could we have the frequent bursts of kindling emotion which flow from the passionate display of virtue and self-sacrifice. We should be a plodding and an apathetic race, devoid of those numerous graces and refinements, which gild existence with nameless delights. Is not all this a glorious manifestation of surpassing goodness, ever solicitous to promote human happiness; and does it not infer that the world which is to come, will exhibit to a degree still higher than this, other means of testifying the love, the emotions, and the tender feelings, which must characterize beings who are to exist throughout eternity?

CHAPTER XXVIII.

ON THE INFLUENCE OF CIRCUMSTANCES ON THE
DEVELOPMENT OF THE PASSIONS, FEELINGS, AND
MORAL PRINCIPLES.

1. THE influence of circumstances on the moral man is indeed enormous. There is perhaps no individual in whom passion is wholly extinct; but short of this, circumstances are adequate to the production of every variety that the world has hitherto seen. It will be obvious that while some situations promote, others retard the development of the heart and moral faculties. Nature has provided certain means for evolving both, but she leaves their employment in our own keeping. If we second her intentions, the result will be favourable, but not otherwise. Purity and innocence alone, are not adequate to the wants of existence, or calculated to bear the wear and tear of daily life. Elevated conceptions, noble views, and energetic determinations, must be added, otherwise the better purposes of our being are not to be achieved. Let us take nature indeed, for our guide, but let us multiply to the utmost, the facilities which she has placed within our reach. The one design is equally visible in the physical, the intellectual, and the moral world. We everywhere witness a necessity for exertion,

and everywhere behold the same happiness, improvement, and energy, not less from the efforts made use of, than from the ends which they are intended to realize. The fields untilled, will not produce the yellow corn—the uncultivated intellect cannot lay up stores of knowledge—nor will the heart reap spontaneous virtue or excellence. Human capabilities have never been duly evolved. In what part of the world indeed, or in what portion of society, shall we observe men and women brought up as they ought? Almost everywhere, the infant mind is more or less imbued with error and prejudice, if not with actual vice. There is no sufficient gradation in the development of the faculties; things are taught that ought not to be taught, and others omitted that ought not to be omitted. While again, faculties are developed, that should be left quiescent, and others suffered to remain in disuetude, that should be cultivated. As to the heart, it is not properly dealt with; sympathies with our species and with the world, and love and veneration for the Creator, are inadequately inspired. Where there should be self-respect, elevated feeling, energy, and enlightenment, there are too often ignorance, meanness, and grovelling sentiments. When by a rare contingency, we have succeeded in throwing off the error and moral torpor which oppress our earlier years, we have already lost the greater portion of our active life. The period that should be employed in laying the foundation, and in perfecting the superstructure, has passed away.

Time and faculties have been squandered almost in vain; and while we should be reaping the harvest, we are pulling up the weeds, and preparing the soil for the seed which may never arrive at maturity. So the seasons of life are perverted—the business of the spring is not done till the summer is far advanced, and the stunted produce is gathered midst the storms and chills of winter. It will not do—the work of youth must be done in youth, and of manhood in manhood; the efforts of the one are not adapted to the strength of the other, any more than the energies of adult life are suited to the declining powers of advanced age. It is the part of childhood and youth to learn—of man's estate to think and act, and of old age to reflect and to teach. Even among those who know better, and who would rear their children to knowledge and excellence, how are they to proceed? Where are they to obtain teachers or domestics of incorruptible probity—how are they to create anew, a moral atmosphere of untainted purity, amid the young and old among whom their offspring are to inhale their first impressions; how are they to regulate the events of after life, or avert the duplicity, the ignorance, the folly, the sensuality, and the superstitions, of a degraded and perverted world? Far be it from me to deny the good, but in this place I allude to the defects, not to the excellencies with which it abounds. After all, each must do the best he can. If imperfect circumstances exercise a control which we can-

not wholly evade, there are none whose influence may not in some degree, be mitigated. Human progress cannot be instantaneous; if each would do the good which lies in his power, much might be effected, while the general consummation of knowledge and virtue would be accelerated.

As has been already stated with regard to the development of the intellect, the evolution of the moral principles hinges upon two great classes of circumstances—those which depend upon others, and those which depend upon ourselves. With the exception of the appliances and capabilities furnished by nature, it will be manifest that these two classes include every existing agency. The influence of others is included under the heads of society, government, religion, and education; that which rests with ourselves, is involved in the efforts which we make to secure our intellectual and moral improvement, and to maintain our faculties in habitual activity. It is certain that our development depends no less on others than on ourselves. The results produced by the former however, constitute a continually ascending point of departure for individual exertions. Every one should use his utmost efforts to advance the general sum of knowledge, and to appropriate the acquirements of others. These, we should feel with our hearts, and appreciate with our understandings; yet how few are true to their own interests—how few elicit fully, the admirable capabilities of their nature? If people could only be convinced of the efficacy of continual striving,

what might not be done to improve the moral and intellectual man? But they will not strive, and too frequently they have not the wish to do so. Could it be but firmly impressed on the minds of all, that with exertion, all things lay open to them, how much might be effected? Our aspirations after wisdom and excellence are smothered by a thousand circumstances; and of those who are actuated by the desire, how frequently are their impulses blighted by the erroneous conviction of insuperable obstacles?

Intellectual cultivation to be effective, must go hand in hand with moral. The first impulse to improvement, is the necessity of providing for our physical wants. It might be expected that every situation would more or less evolve the better principles of humanity, but it is not so. In the present stage of social intercourse, the agents which after the operation of nature, most affect character, are undoubtedly those derived from mankind themselves. Human beings subject one another to a multitude of deteriorating influences, which might all be avoided. Humanity is insufficiently respected; titles, riches, and other transitory possessions, are objects of veneration, to the neglect of more precious endowments. It is not to sympathize with the man, if we regard him but as the recipient of money, dignity, or power. The possessor of these is more frequently wrapt up in the contemplation of their vulgar tendencies, than in his command over the feelings, thoughts, and affections, of his fellows. What is

all this, but to remove us from the consideration of our immortal nature, to that of things which are infinitely inferior? The rich revel in luxury, while the poor are ground down by poverty: either of which situations is abundantly unfavourable to the production of an elevated morality. This is sufficiently proved by the absence of superior culture; by the ignorance and proneness to crime which often subsist among the one, and by the apathy and sensuality which too frequently attend the other. For do the rich sympathize with the poor; are they mindful of their situation, or do they feel for them as for brothers and sisters inhabiting the same vale of mortality, and possessed of boundless, but neglected capabilities?

I. Governments are abstractions of popular power; owing their existence to it, but acting independently. Their influence on morality, though of a mixed and inferior nature, is very great. It is enough to excite mournful reflections, when we consider what governments might do, and what they omit doing; how education is limited and perverted, and how the diffusion of knowledge is shackled and restricted. If they represented the enlightenment of the community, these things could not be. It is a problem worthy of solution, how it happens that the governments of Europe and of the world, exert an almost irresponsible power; or how it is, that everywhere the best interests of the many, are more or less misunderstood and opposed? How long is this

state of things to last, or when shall governments concentrate their energies for the common enlightenment and happiness of mankind? It is difficult to propagate truth without enlisting under the banners of a party; but can there not be the party of humanity—a party advocating without restraint, the principles which concern the well-being of our race? Among the inferior passions, truth and excellence have a fierce and implacable opponent in party-feeling. Even the powerful enginery of governments is controlled by its agency. In mischief-working however, it must yield to fanaticism, which at times, is an epitome of everything that is base. When the two are combined, iniquities the most demoralizing, result. It is not that these vices are so destructive in themselves, as that they become the vehicle and the pretext for personal enmity, and every form of human malignity. Truly, if humanity prove noble and admirable under some aspects, it is base and despicable under others. How then, shall we adequately denounce those destructive qualities, that convert the milk of human kindness into gall and bitterness, and sow the heart with sin and misery? Party-feeling in its worst features, is indeed a wide remove from that rational and benevolent patriotism which wills and works the good of all—of family, country, and humanity. Not less different is fanaticism from the pure and blessed spirit of religion, which unites unbounded reverence and submission towards the Deity, with the all-enduring and

inexhaustible love of mankind. As party-feeling impedes and limits the progress of rational improvement, so superstition, irreligion, and immorality bar the progress of the soul towards excellence. Moral and religious truth has been uniformly opposed by the powers of evil, so often as they have been awakened to a perception and a dread, of its existence and utility. We are not to estimate the force of this opposition, so much by its open, as by its concealed attacks—by its direct, as by its insidious influences. Hence it is, that multitudes who have partly perceived the truth, are driven back into the regions of obscurity and error; while those who have attained to its comparatively full perception, remain silent. Thus, a false and spurious conformity created by apprehensions of persecution, enmity, and the loss of the means of support, has blighted in part, the testimony of the advocates of truth, and retarded for a time, the needful progress of mankind.

II. Of all the means whereby we are enabled to modify the condition of our fellows, education is the most powerful. If its importance be confessedly great, with regard to the physical and mental, it is not less so with respect to the moral man. It is necessarily the most influential agent, inasmuch as it includes and modifies all others. This is evident if we consider how soon character begins to be formed, and how rarely first impressions are afterwards obliterated. If goodness and truth are hard to imbibe at later periods, and if they continue for ever, when firmly implanted

in youth, of what unspeakable consequence is it, that the affections and moral judgments—those bulwarks of our nobler nature, should be cultivated from the earliest moments of awakened perception? In all the relations of life—as citizen, father, friend, and man, they must render the individual superior. Oh, how desirable it is, that those admirable qualities—those most sweet and precious sympathies of which we are so susceptible, should never be suffered to lie dormant? What might we not become, and what are we? Assuredly, the qualities that would convert earth into the abode of peace and happiness, and approximate us to the condition of superior beings, are worthy of the zealous attention of each and all. It is impossible for language adequately to express the overwhelming importance of moral instruction, or to insist sufficiently, on the culture of the feelings and affections. Yes, I say it emphatically, it is not on intellect or on the gratifications of sense, that our felicity must depend; it is on the development of the heart and understanding, in every direction in which it has been given to them by the Supreme Controller of existence, to expand—in devotion to Him, in love to our fellows, in self-respect, and in disinterested attachment to all the virtues of our nature. These are the possessions which yield comfort in living, and peace in dying; and as they best conduce to our well-being and usefulness in this existence, so it is undoubted, that they must also best prepare us to encounter the more extended scenes and duties of an existence to come.

The principal advantages of education, are preparatory to self-action; in other words, to the production of that energy, the possession of which, is so great a good. The value of what has been so emphatically styled the education of life, alters with the state of public enlightenment and public opinion. The latter singularly varies in different ages, and periods of civilization. Practices, regarded at one time with approbation or indifference, come to be looked upon at another, with scorn and indignation. It is very unlikely that the people of Geneva will again permit a sectarian partisan to burn an unoffending opponent, or that the inhabitants of Paris will a second time lend their aid, while a bigot king fusillades his innocent subjects from his palace windows. The sacrifices of the Inquisition have ceased, it is to be hoped, for ever; and it may be presumed that the period will come round, when intellectual, moral, and religious knowledge, will get the better of all the cruel and fanatical observances, that yet abound on earth. Man is a marvellous creature—superior training exalts him into a being worthy of admiration and love, while the contrary, has an equal tendency to sink him beneath the brute. Still he is man, and whether immersed in the mire of ignorance and superstition, or elevated to the conception and the practice of religion and morality, we cannot but feel the most lively interest in his welfare. How much then, must his moral purity and elevation depend upon the circumstances in which he is placed, and the condition of society in which he is cast?

This last indeed, as we must ever repeat, is the home of man. It is in society that human excellence must wax or wane; in which it is to receive its highest impulses, and experience opportunities for realizing the golden harvest which constitutes our greatest happiness. Even the love which we bear to the Supreme, is no exception. Doubtless, the adoration of the heart will pour itself forth with fervour and sweetness, in secrecy and retirement; but whether we offer up the tribute of our devotion and our thankfulness in the majestic presence of nature, or in that of impassioned thousands, the first impulse must flow alike, from the fostering care, the sympathy, and the instruction of others.

There are numerous accidental circumstances which lie equally beyond the reach of anticipation or control, but which modify character, and engender various dispositions in the human heart. The frequency with which a taste for the fine arts is casually produced, is matter of daily observation; and it would be easy to cite a long list of individuals who have attained to eminence in consequence of events, in the first instance, wholly fortuitous. Science and literature afford examples equally numerous; but it is in the production of feeling, passion, and temper, from transitory, and for the most part, unobserved events, that the causes now under consideration, are important. Such are constantly operating, and laying the foundation of dispositions that last through life. To these in part, must we

also ascribe the diversity of character which exists in members of the same family: the results are visible, but the sources are overlooked. By diminishing the empire of accident, temper and disposition would not indeed, be assimilated in all, but we should be rendered more rational, energetic, and benevolent.

III. After the comparatively limited training of youth, the education of life holds the most prominent place. This no doubt, is going on at every period of existence, but as we advance in years, we reciprocate more and more, the conduct and the influences of our fellows. Our habits of feeling, thinking, and acting, are regulated in no small degree, by the manner in which other men feel, think, and act, with regard to us. As they feel, we feel; as they think, so think we; and as they act, we act likewise. This sympathy of man with man, exercises a prodigious influence, since it may be the equal instrument of boundless good, or of incalculable evil. When man becomes what he ought, his power over others will increase to an extent, of which our limited experience enables us to form a very feeble conception. Much of the goodness which this world displays, is under God, to be ascribed to the agency of man on man. And if this, imperfect as it is, has produced such results, what may we not expect when in place of excellence thinly scattered, there will be whole communities rife with all the qualities that confer honour on humanity? As it is at present, man is compelled to struggle with

man, and every one is forced to work out his social position by an infinity of efforts, some of which are anything but calculated to promote the real interests of individuals or of society. The rivalries of emulation and ambition in the different walks of life; the persecutions flowing from personal enmity, party-spirit, and sectarian animosity, as well as the kindlier sympathies of social existence, are powerful springs in the development of feeling. These however, are still less so, than the closer relations of our being—relations dictated by Supreme benevolence. I speak of the ties of kindred, to whose existence and continuance we owe some of the most delicious emotions that we have been rendered capable of enjoying. The connexion of husband and wife, of parent and child, and of brother and sister, is the source of excellencies and virtues so great, and of happiness so exquisite, that life without them, would be a worthless possession. Yet by the ordination of Providence, these may also prove the source of unutterable woe. If however, we would love our friends—if we would prize their society—if we would live and die for them, how is it possible not to experience regret for their loss? We cannot have the one without the other. Yet God in his mercy, extracts good from evil: our grief carries an antidote along with it; nor is it a small source of virtue and excellence. If we will but turn our hearts to the great First Cause, we must see that all is goodness and wisdom. We shall perceive that a permanent

existence on earth, is not calculated to ensure that perpetual progression for which the soul in its inmost recesses longs; while it is equally incompatible with the intention of this world, as a nursery for beings who are to endure throughout eternity. We thus come, at length, to rest satisfied with the present, and to look forward with hope and trustfulness to that future, where we feel assured of finally arriving. There, we shall receive a joyful welcome from those who were dear to us here, and whom we shall meet wiser, and better, and happier than when they left us. Thus, at either end of the isthmus of time, we are provided by the care of Him who watches over all things—in the one case, with the happy band of friends and relatives, and in the other, with those who were once united to us by earthly ties, and by whom we may hope to be initiated into some of the wonders and delights of an untried sphere of existence.

Of all the qualities attainable by man, moral energy is the highest. It includes virtue, knowledge, and excellence, in an active form—active in thought, feeling, and deed. Once duly developed, this principle pauses no longer for excitement from without, but draws strength and motive for exertion from itself. Energy of this cast, has no limits save those to which the capabilities of human nature are themselves subjected. Ever striving for good and the means of improvement, it yearns after perfection in all things—in additional knowledge, in accurate perceptions,

in deep and just feelings, and in pure and well-directed affections. It makes both intellect and passion subservient; the one to work nobler purposes, the other to furnish the sacred and undying ardour necessary to fulfil them. To a mind endowed with such energy, every increase of knowledge and mental power, but prepares the way for further additions, and ulterior improvements. I do not speak of that enthusiasm which is immersed in a vortex of aimless, ill-defined, and often erroneous impulses, but of that pure and precious energy which guided by reason, and enlivened by passion, strives continually after perfection, and equally tries to resolve the great problem of existence, and faithfully to perform the duties and purposes of life. This is the quality which of all others, builds up and perfects the moral man; and it may be said once for all, that no superior character ever existed, and no continued series of virtuous actions ever was performed, that were not owing to a large infusion of it.

CHAPTER XXIX.

THE PHYSIOLOGY OF THE MIND AS REGARDS THE
AFFECTIONS, PASSIONS, FEELINGS, AND MORAL
JUDGMENTS.

1. THE three fundamental conditions of consciousness, are sensation, feeling, and reflection; these however, may be reduced to two—material and ideal consciousness. It will not do to confound under the one term perception, a sensation and an idea; it is equally obvious, that an idea and a mental emotion, should not receive the same appellation. Moral truth may be taught like any other branch of science, but the feelings and habits which accompany it, and which are an integral part of virtue, cannot be communicated by a similar process. It has been looked upon as a sanction of particular convictions, that they were regarded with love and affection; the feeling involved however, may accompany error as well as truth, and hence the difficulty of turning away the belief, unless we appeal to both heart and understanding. Truth indeed, must be insisted on, and the affections drawn to the only source of light, and life, and love. As for the moral judgment, it is not a matter of reasoning alone, but of feeling and understanding united.

I. There is no material organ for the exercise

of the affections, feelings, and moral judgments. The brain is not the organ of mind, consequently, it cannot be the organ of the feelings, since these are but forms of consciousness. Sensations themselves, are so likewise; therefore, to assert that the brain is the organ of mind, is to fall into the error of making a part stand for the whole—to put the effect for the cause, and to make one condition of consciousness, the vehicle of another. Something ulterior exists; this undergoes the different states to which we give the names of sensations, feelings, and ideas. Feelings are just as distinct from ideas, as ideas are from feelings, and as sensations are from both. They are alike the manifestations of an unknown something, or of something known only by these. It is wrong therefore, to confound the manifestation with the thing that manifests it, or to make the former the source of the latter. Physical science however, now unites with intellectual, in looking upon sensations as modes of consciousness. The phenomena of light, extension, resistance, and muscular motion, are cases in illustration, though in point of fact, every class of sensation is equally so. Of the exterior source of sensation, we are no less ignorant, than of the interior recipient, or vehicle of consciousness. That there is an external something beneath the phenomena of the outward world, seems probable; that there is an internal something cognizant of sensation is indubitable, since consciousness is at once the indication and the proof. The mind however, whether as re-

gards the intellect or the affections, has no material organ; in other words, it is not identical with matter.

II. We are not capable of calling up our feelings and ideas with equal facility; would we renew the former, we must repeat the ideas with which they are associated. Every one is aware with what intensity past affections are recalled, by the recollection of the words and acts of a beloved person, or even by the sight of his abode, or the localities which he was wont to frequent. When we would awaken the feelings connected with patriotism, honour, glory, or the love of family and kindred, the mental trains included under these terms are summed up, and become the rallying point of the various associated affections. So likewise, when we would renew the love and veneration which we bear towards the Deity, we ponder upon his attributes, his wonderful works, his innumerable perfections, the blessings which attend his providence, the security which he accords to us, and the acts of beneficence which we have experienced at his hands. The painter, the poet, the musician, and the orator, are respectively in possession of a language with which the feelings are united, and by which the slumbering emotions of our nature, are indirectly aroused. Whether we hate or love, the emotion comes either imperfectly or not at all, under our direct volition; indirectly indeed, the power to do both is very considerable. We cannot immediately contract aversion or esteem; but by means of

certain agencies, both, in some measure, are placed at our disposal. Our affections and aversions are indeed, subject to certain laws, but their exercise or restraint, is necessarily controlled by the state of mind which we call will. Love and affection are generated by the qualities which yield us pleasure; hate and aversion, by those which cause us pain. The aversions of a good man will vary from those of a bad; and the objects of the love of the intellectual and enlightened, from those of the ignorant and debased. This holds no less true with regard to those whose feelings, affections, and moral judgments are highly developed, than those in whom they remain in a state approaching to nullity. The sympathies of the one, widely differ from those of the other. How opposite will be their condition in minds chained down by ignorance, sensuality, and vice, from that which they exhibit in hearts and understandings, alive to the dictates of knowledge and virtue? Man is endowed with mighty capabilities, but these remain barren and inert, till called by cultivation, into life and activity. This is the source of the amazing differences which exist, as well as of the wonderful attainments by which some have been distinguished.

The wise and virtuous man will be careful to regulate his desires and aversions according to the dictates of duty. He will try to feel aversion when it is proper to experience aversion, and love, when it is his duty to experience love. In fine, he is aware that he should avoid all the

occasions which tend to the production of ill-directed affections, as well as of associations of feeling that he should not entertain. He knows that all desires incompatible with purity, should be struggled with, resisted, and subdued. Evil-doers cannot afford him pleasure, but reflection on the nature of circumstances, and on the inevitable subjection of every human being to their influence, will teach him charity and forbearance, as well as lead him to hate, not so much the perpetrators of evil, as the hateful vices to which they are addicted.

The principles which govern the conduct of the vicious and ignorant, will diverge more or less from the line of rectitude, as they recede from knowledge and excellence. A sensual man will rarely hate or love, from motives the same as those which regulate the affections of the refined and virtuous. One bad passion, more or less perverts our whole moral being. Those whose minds are base and sensual, whatever be their station, will hate every manifestation of disinterested excellence. There is a difference between the man who commits crime from a sudden and powerful impulse, and the low, cunning, and selfish individual, who, steeped in depravity, has yet sufficient self-command to avoid any overt act of glaring iniquity. Vice and impurity, not less than ignorance and imbecility, pervert and degrade the reasoning powers. The influence of outward circumstances is contingent on the state of the heart and intellect. We are indeed, the crea-

tures of circumstances, but it is in a very large and copious sense. The man with well-regulated habits and affections, and who is furnished with knowledge and moral energy, so far from being controlled by circumstances, turns them to his advantage; and if obliged to yield for a time, always recurs with fresh strength to his purposes. It is but an evidence of weakness when we permit any obstacles to overcome our good intentions. The influence of disposition and character over the formation and proper direction of the feelings and affections, is enormous. A bigot, a fanatic, or a violent party-man, would consider it an error to accord his esteem to the best individual in existence, whose principles and practice happened to differ from his own. False associations are the source of the greater number of bad and evil tendencies which desolate the world—tendencies which cause the ignorant to hate knowledge, the vicious to hate virtue, and the irreligious to hate true religion. In a word, ignorance and malevolence oppose knowledge and excellence in every form; for as the better feelings of our nature confirm and suggest each other, so do evil ones with regard to their own kind. Thus, our sympathies come to be perverted at their source; and conditions which to the wise and good, bring triumph and joy, prove to the bad and ignorant, so many occasions of misery and despair.

The advantages that would accrue from a knowledge of the laws of the affections and moral sympathies, are exceedingly great; — it is, the

formation of these is left in a great measure to chance. Every young person should be instructed in the theory of both, in order that he may discriminate between qualities merely pleasing, and those which are of substantial excellence; between the graces of the exterior, and those of the heart and understanding. He should be taught to prize, not merely the glittering endowments which attract the frivolous and unthinking, but those which constitute the precious essence of our better nature—fortitude, constancy, charity, self-respect, self-denial, energy, and the love of God and man. It must be shewn that the moral faculties and sympathies require daily cultivation, and that we should be unceasing in seeking opportunities for their display. Like the intellectual powers, they cannot safely slumber in disuse: if they do, the inclination dies with the habit, and the moral man is degraded. When this is the case with the wise and good, what must occur with regard to the ignorant and vicious—those whose feelings are rarely or never exercised? The glorious capabilities of our being should be cultivated, not in one, but in all; we should then, no longer witness them slumbering in ignominious inaction, or basely perverted from their original purposes. A sympathy would spring up between man and man, of which we have at present but faint conceptions; no one would attempt to constrain the feelings by violence, or display hatred and aversion, when he should be actuated by love and esteem.

III. Association exercises the same govern-

ment over the feelings, passions, and moral judgments, as over the purely intellectual part of our nature. The manifestations of our fellow-creatures may be united with an immense variety of feelings, giving rise to that pure and perfect sympathy which is extended to virtue, knowledge, and all excellence, as well as to that vicious and perverted form of it, which is allied with ignorance and iniquity. A fanatic or a violent party-man will extend his approbation to the advocacy of his peculiar views, however revolting the means may be which that advocacy involves. These two base passions—fanaticism and party-spirit, by veiling iniquity, and by distorting and misapplying just principles, have largely degraded the human mind. This will be the more apparent, if we consider that they act not only on individuals, but on masses of men. The sympathy of man with man, however much abused, has been, and ever will continue to be, one of the most powerful props of honour and excellence; while the relations which it includes, are of the most diversified character, and yield the strongest illustrations of Divine wisdom and power. Our better qualities dispose us to entertain the warmest feelings towards our fellows, while superstition, ignorance, and depravity, induce the worst.

IV. Sympathy is not confined to what takes place between man and man; it is extended to the inferior animals, and even to the inanimate world. Assuredly, it is a beautiful arrangement by means of which, our feelings and affections

are spread over so many objects, to the multiplication of our being, and to the promotion of the happiness of all concerned. Every act which is attended with a feeling of any kind, helps to reflect it on its object. Thus, a provision is made for the fostering of children, and for the formation of affections towards them during a period of helplessness, in which they can make little or no return. We come to love the material world, our mother earth, in whose lap we were born—the continents, oceans, mountains, vallies, rivers, lakes, and plains; the lonely forest, and the crowded scenes of human existence. These, and all the magnificent features with which they abound, are connected with deep and varied emotions in which we delight to dwell. Even the poor dumb brute, shares in our sympathy, and is regarded with an interest which we should not otherwise accord. The perceptions of some as to the beauties of the external world, are singularly, nay painfully accute, while to the ignorant and apathetic, the objects which display them, are but as stocks and stones. There are few things in which mankind are more deficient, or in which the habitual neglect displayed towards the various sources of joy and happiness so bountifully scattered around, is more glaringly apparent. The inhabitants of cities from their artificial existence, have little opportunity for cultivating a taste for natural objects; while those of the country, are too generally destitute of refinement and mental culture, as well as eaten up with the

pressing necessities of daily life. When we survey the glories of the outward world, and reflect upon its sublime utilities, our hearts are smitten with profound emotion, and raised with gratitude to the exalted, the ineffable Author. The great book of nature is replete with boundless scope for speculation and improvement; all its influences are favourable to the promotion of mental and moral elevation, of virtue and of happiness. It is commonly chosen for the purpose of illustrating Divine wisdom and power; and well do its majesty, diversity, and unspeakable grace and beauty, justify the selection. As mankind advance in knowledge and wisdom, in virtue and in excellence, so shall the humanizing, the instructive and the gladdening influence of nature, be the more fully felt and recognized; and the more powerfully shall it contribute to the further promotion of human joy and well-being.

V. As the feelings are regulated according to the laws of association, it follows as a corollary, that exercise is necessary to their wholesome and active permanence. Their recurrence therefore, should not be left to the mercy of contingencies. It is not practicable indeed, were it desirable, that our whole being should be wrapped up in successive trains of feeling; the latter should nevertheless, be daily cultivated, as auxiliaries highly conducive to the interests of virtue and happiness. Accidental circumstances are insufficient for the purpose, as they confessedly are for intellectual training. In both cases we must

resort to active expedients. It is owing to the inferior development of the feelings and affections, that the generous dictates of religion and morality are so feebly felt. The intellectual perception merely, of what is right, will not suffice; it is no less necessary to feel, than to know. Had this been otherwise, the Creator of the universe would not have thus endowed us. It is our bounden duty to exercise the better feelings, and to discourage the worse. If disuetude stunt the former, so the latter are pampered and rendered prominent by indulgence. Evil feelings should be starved and forced out of existence by want of culture; while opposite ones should receive every degree of care and encouragement. The institutions of society however, too frequently counteract the purposes of nature; and even where they do not, we should leave no available means unimproved, that are calculated to second her intentions. It is not the barren exercise of feeling which is recommended, but that which flows from the practice of morality, self-respect, the love of our fellows, and more especially, the love of God. Few days pass by, that do not present some opportunity of doing good, if we will but embrace it. The miseries of mankind yield ample scope for the exercise of benevolence the most exalted; and there are few communities so well circumstanced, as not to exhibit frequent occasions for succouring the sorrowing, the unhappy, and the distressed. As it is, there are sickness, destitution, and all the evils which flow from the continuance of ig-

norance, superstition, tyranny, and the absence of sufficient instruction. It is not enough to relieve the misery which lies in our path, but also to attend to that which, unless sought for in its secret haunts, remains unmitigated and unknown. There are indeed, numberless ways by which happiness may be promoted, and by which the superior feelings may receive exercise and development; while the universal existence of capabilities for such, affords a strong presumption that all were intended to share in the blessings that might be made to accrue from them.

VI. The feelings and affections are regulated by immutable laws: were this not so, their cultivation would be vain and impracticable. In every clime, and under every circumstance—now, as in times past, they have been ever the same. It is this which causes the treatises of the sages of old, to be of importance at the present day, and which will render those now written, available hereafter. There is but one rule of morality for the whole world, and for all times; man may misinterpret, but it does not the less exist. Its uniformity and immutability, repose on the unvarying constitution of human nature, as laid down by eternal wisdom, and on the constantly recurring relations of the outward world. Error could not be inculcated by the few, were it not owing to the ignorance of the many; for if the minds and hearts of all, were duly cultivated, there would be no prejudices to which it would be possible to appeal. The mass of mankind as

now circumstanced, are nearly in total ignorance of the laws of the intellect, feelings, and moral judgments; they are consequently, liable to be imposed upon, by every one who has sufficient energy and depravity of motive, to lead him to undertake the task.

VII. It is singular that feelings may be awakened during sleep—that our dream-life is not merely confined to intellectual phenomena, but extends to those of feeling and passion. Every emotion whether of passion or pain, may be vividly felt in our sleeping, as in our waking moments. Feelings and ideas are co-associated, not less during the former, than at any other period; our ideas however, not being under the control of waking realities, often assume the most fantastic aspects. The joys and sorrows of this strange condition, appear no less real at the time, than do the mental conditions with which they are connected. Our dreams are more or less regulated by the current of our waking feelings. There is a difference in the dreams even, of the wise man and the fool; of those endowed with mental energy, and those who are not. Few persons rest composedly after violent excitement. In the painful condition called nightmare, the mind is partly conscious of its situation, but the power over the voluntary organs is nearly suspended. Sleep-walking, is a state still more extraordinary; the mind controls the voluntary organs indeed, but is nearly ignorant of its relations with the outward world. These obscure

phenomena in which so many mixed agencies operate, will probably never be fully cleared up. After all however, though less frequent, they are not more remarkable than others. How are we to explain sleeping, waking, or any of the phenomena of consciousness, much less that condition which includes them all—life? Is it too much to conjecture with some, that when the veil of eternity is lifted up, we shall find that we have dwelt in the midst of things of whose existence we never weened, and that life itself, with all its marvels, was but one long dream?

VIII. A remarkable condition to which the name of double or divided consciousness is given, has attracted attention of late years. If the alleged instances should prove genuine, it would serve to establish a new and very singular psychological phenomenon. Two different mental states are said to occur, in which the individual while experiencing the one, does not recollect what has taken place in the other. There would appear to be two separate identities in the same individual, during each of which, the subject thinks, feels, learns, and reflects differently. The examples however, are so few, as hardly to come within the range of philosophical disquisition, and if true, are wholly insusceptible of explanation. A kind of intermitting consciousness however, takes place in every one to a certain extent; we experience feelings and ideas at one time, which we do not at another. Emigrants and exiles, at the hour of death, and during sickness, will often

express themselves in their mother tongue, though for a large portion of their preceding lives, it has been disused, and apparently forgotten. The converse also, has been observed. During fits of anger and intoxication, foreigners frequently lose all fluency in their adopted tongues, though by no means incapacitated from employing their own. We cannot indeed, comprehend how consciousness takes place in any case; but that two distinct forms of it, should exist at once in the same individual, is equally unintelligible and extraordinary.

IX. The term moral insanity, has been given not improperly, to the excessive misdirection of the moral faculties, feelings, and affections; in every case however, it may perhaps be assumed that intellectual derangement must constitute the essence of the disease. Unless the mind be disturbed, or predisposed by ignorance and superstition, a mere corporeal hallucination will not affect it. The intellect of Nicolai not to mention others, was untainted, though he was haunted by a multitude of diseased visual perceptions. In moral insanity, an erroneous idea is associated with some feeling, passion, or affection, the vehemence of which indeed, may possibly have induced it. In the short-lived madness which we term anger, the feelings it is true, are deep and violent; the insanity nevertheless, does not reside in them, but in the exaggerated conceptions with which they are united. Intense emotion however, will raise up fresh currents of ideas,

which in their turn, enhance or aggravate the emotions already formed. What is called religious madness, consists of a series of mental illusions, connected with some feeling in itself correct. The melancholy of Cowper was of this stamp; the impossibility of being saved, was the morbid conviction round which his exquisite feelings rallied with invincible tenacity. How many minds have been subverted and destroyed, by conceptions that would convert the Infinite Father into a being of merciless wrath? Pity it is, that the blessed, the consolatory, and the vivifying spirit of true religion, should ever be converted into an agent of misery and desolation.

Similar observations apply to moral insanity, so far as the inferior passions are concerned. There is still the same union of a feeling with an intellectual conception, either erroneous in itself, or erroneously directed. Ravillac, the assassin of Henry the Fourth of France, and Damiens, who attempted the life of Louis the Fifteenth, were actuated, the one by fanatical, the other by political impulses. Sand affords an analogous example. His feelings were raised to a high pitch. He believed that Kotzebue was suborned to write down the liberties of his country, and therefore concluded that he should destroy him. This was the rallying point of his madness: the feeling was correct, but the conviction was insane. If the contemplation of isolated instances however, be painful, how much more so is it, when nations furnish the spectacle, and when by the pro-

scription and persecution, of excellence and truth, they become chargeable with the imputation? Whenever we witness the union of feelings, whether good or bad in themselves, with perverted and erroneous conceptions—wherever we behold the many or the few, banded together to oppress the innocent and the just; to suppress truth or to cultivate error; to promote irreligion at the expense of religion; or to minister to the base and inferior passions of our nature, to the prejudice of those which are pure and elevated, there we must recognize the existence of the disease in question. Moral insanity presents itself in many forms: the mere occurrence of violent or depressing passions, does not constitute, though it often originates it. There is however, no exact line, where it may be said that reason begins or ends. In a highly cultivated and moral community, every form of vice and depravity, would doubtless, be looked upon as one of perverted reason. Is it not to defective associations between the two leading conditions of our nature, that the practice of evil is in a great measure to be ascribed? It will not do to cherish the feelings at the expense of the intellect, nor yet the intellect at the expense of the feelings, and without good habits, knowledge is worthless. It may be presumed that if these were cultivated from infancy, the base passions and miserable prejudices which infest society, would be unknown.

X. Transference is one of the most interesting of the laws which come within the range of our

mental constitution. The first thing with regard to it, which strikes us with peculiar force, is the substitution of the means for the end. This is secured by a process at once so admirable and effective—so worthy of the divine Author, and so well adapted to human wants, as to demand our most enthusiastic admiration. Humanity is not sufficiently strong to keep the end ever in view, so as to make it singly, a sufficient motive to exertion; the translation in idea and affection, of the advantages of the end to the means, was therefore added. This then, was to render the cultivation of the means, of vast importance, and the instrument of great happiness. The end contended for, might not be obtained in this life; it might not even be of a nature that could be realized, yet the means employed, were an immediate source of measureless good. Like every other however, the principle is susceptible of abuse. Those who hate virtue and knowledge, abhor every one who is influenced by them, and everything that has any tendency to uphold them: the same extends to civil and religious liberty, with regard to those who are so unfortunate as to stand in this depraved relation towards it. The fear of death illustrates the law of transference in a remarkable manner. In most cases, it is connected, not only with the immediate phenomena attendant on this change, but with all the agents by means of which, the dissolution of the mortal fabric is accomplished. With some men, and in some countries, this passion is

very strong, while with regard to others, it is the reverse. Similar remarks extend to the love of sex, of life, and in fine, to all the affections and desires. The love of money affords a striking example, since it evinces the strongest attachment for a thing intrinsically worthless. Ambition is a case almost equally in point: the ultimate object may or may not be attained, but the intervening steps, though possessed of little attraction in themselves, come to be looked upon as infinitely desirable. Energetic and restless minds often gratify the love of action without much, if any reference to its object. There is a singular form of transference in which the desire becomes the belief. The love of truth is a potent agent in securing its retention, but in individuals of inferior knowledge and moral stamina, the principle may become so far perverted, that the affection leans to error. There are many cases in which, when the truth of a given position is strongly desired, it actually comes to be entertained. It is obvious that if the seeker after knowledge do not free himself from adventitious tendencies—from hope and fear alike, he will be continually liable to be led astray. How often do the passions distort the conceptions which we form respecting conduct and character? The minds of the superstitious, the bigoted, the malicious, and the ignorant, are in perpetual thralldom; intellect cannot expand, so long as it is thus kept in bondage. The cheerful portal that leads to the realms of everlasting truth, is barred

to such, blinded and chained down as they are, by errors from which there is no release. Instances perpetually occur, in which from the influence of perverted desire, men are led to act in opposition to the very dictates of their senses. Few physicians in the days of Harvey or Servetus, believed in the circulation of the blood; and the discoveries of Newton, Lavoisier, and others, were disregarded by many, although in both cases, the physical evidence was full and complete.

The translation of the affections, feelings, and moral judgments, when placed as it ought, under the regulation of reason and virtue, is the origin of a never-ceasing variety of mental pleasures. What can be a more fitting subject for wonder and astonishment, than that any given feeling may be multiplied, apparently to infinity; and that emotions arising in the first instance from an organic source, should not only be transferred to the conscious mind, but there exist without end? Nothing indeed, is more worthy of admiration in itself, or better calculated to awaken an unlimited sense of devotion towards the Supreme Contriver. The intimate appreciation of the laws of our moral being, holds out fresh inducements for the promotion of virtue, and additional sources of admiration, not less with regard to the endowments which have been conferred on us, than towards the wisdom, goodness, and power, which have originated them.

XI. The succession of ideas and feelings, is

only less continuous than that of ideas themselves. Few days, if any, elapse, in which the mind is not more or less occupied with the affections, emotions, and moral judgments, and this, in the ratio of the cultivation of the sensitive portion of our nature. Some are highly imbued with feeling; their affections are widely expanded, both as regards their fellow-creatures, and the principles and practice of moral truth: while others again, feel but little, or little that is of an elevated description. The external aspect and demeanour are indeed alike, but the inward diversity is inconceivably great. Be it more or be it less however, there is a never-ceasing succession from an early period to the grave. Each day not only brings its emotions, but also, an exceeding variety of them; to such an extent indeed, as to make us marvel at the capabilities of our nature. Some of these combinations are exquisitely painful, while others are beautiful exceedingly. They pass away however, some to recur, and others never to recur again, while mortality endures.

XII. We cannot appropriate the affections and emotions, whether painful or pleasurable, of others, without archetypes of them in ourselves. Nor yet, can this be done without cultivation. The sympathies of the great majority in favour of truth, justice, and moral excellence, are all too imperfect. In how many is there not a debased and malignant community of feeling with error, ignorance, and crime; and even among the educated, how much does the development of the intel-

lect supersede that which is due to the heart, and how imperfect and coldly conventional are their sympathies? In none are the eternal powers of the human mind adequately elicited. It is only by the universal cultivation of our nature—by the development of the moral judgment, no less than of the understanding—of the feelings, no less than of the ideas, that man can reciprocate the joys, the hopes, and the fears of his fellows; and it is by the same means that the heart may be best exalted to the love and contemplation of the Ruler of the Universe: for the love of God, as it is the highest of the affections, includes and perfects them all. Shall we not strive then, to improve the precious principle, and in a correct and enlarged sympathy for the good, the beautiful, and the true, seek our best and dearest happiness.

XIII. Feelings, affections, and fears, will sometimes remain, when the convictions connected with them have passed away. It is true that new feelings spring up with fresh convictions, but it is difficult for the strongest minds, at once, to dispossess themselves of emotions long indulged in. Our deepest feelings should doubtless, be rivetted to our convictions of truth, since they uphold and maintain them in the strongest manner; but it is impossible, consistent with the power of forming such associations, to prevent them from being occasionally connected with error: it is the abuse of a superior principle, unavoidable from the liberty of choice, and the progressive nature of

our being. One remarkable result attendant on this firmness of association, is the occasional revival of error after it has for a period ceased to be entertained. In minds that are weakened by misfortune or disease, and on which perhaps, newly-acquired truths are not sufficiently impressed, old associations of feeling and belief are renewed with such force, as sometimes to reproduce convictions that were seemingly extinct. It is obvious that the more powerful the intellect, and the more vigorous and successful the efforts to arrive at truth, the less probability will there be, of the re-awakening of previous feelings with their co-associated errors. Indeed, when these desiderata unite, error with all the emotions which appertain to it, will vanish with a rapidity which to one unacquainted with such transitions, appears impossible. Superstitious and unfounded terrors at whatever period imbibed, are only to be removed by the sedulous cultivation of the heart and understanding; by the acquisition of well-founded convictions, and by connecting with them, pure and elevated feelings. It is the duty of every man to disabuse his mind of error, and of all the emotions that accompany it. Such, are the evidence of weakness and imbecility, when suffered to remain to the prejudice of truth. There is enough in the well-directed study of man's nature; in his relations with his fellows, and in the contemplation of God's providence and infinite works, to fill the mind and heart to overflowing, and to banish for

ever, the illusions of ignorance, superstition, and error.

XIV. There is a time in which the feelings and affections, the moral judgment and the intellect, awaken to a condition of life and activity in which they were never previously placed. This ensues at different periods—in early youth, in childhood even, or at a more advanced age. In the case of remarkable children, we sometimes find the understanding and feelings developed to an amazing extent. The changes here adverted to, produce results that are observable, not only by the person affected, but by those who surround him. He obtains a degree of mental and moral energy, by which he was never before actuated; the wonders of nature, and those of science and art, strike him with a vividness previously unfelt; while the great questions of social existence, and the various relations of his being, engage his earnest attention. With reference to natural objects, this alteration has been termed philosophic childhood; with regard to the feelings, affections, and moral judgments however, there is no specific name. The first implies the same delightful appreciation of the objects of nature, which the child experiences for a long time after being ushered on the stage of life—the fresh and vivid curiosity of the child, with the moral and intellectual perceptions of the man. Between one who has been thus roused, and one who has not, the difference is truly marvellous. To the former, all things appear under an interesting

and agreeable aspect: their relations and applications, as well as the exquisite skill which has been manifested in their arrangement, are surveyed with endless satisfaction. The change however, is if possible, greater in one who from apathy and ignorance, is turned to the appreciation of moral truth, and to its application to the varying wants and concerns of life. Of him it may be emphatically said, that he is no longer the same. He experiences a lively sympathy with regard to the wants and wishes of his fellows; he studies to discharge the duties of an intelligent and moral being; he is imbued with sentiments of respect towards himself and human nature at large; and he is impressed with the deepest sense of the dependence of all things on the goodness, wisdom, and unerring excellence of God. To arrive at such a condition however, implies no small advancement, and the individual who would achieve so glorious a consummation, must consider neither time nor toil, watching nor self-denial, mispent.

XV. As it is frequently necessary for the sake of ulterior good, to do that which is more or less disagreeable, so a provision has been made for mitigating the latter. The exercise in the first instance, of self-denial and forbearance, and the endurance of cold, hunger, and toil, are often sufficiently painful; but if done conformably to principle, they will be associated with feelings so pleasurable, as far to outweigh the primary inconvenience. Temperance is to be advocated in all things, even for its material utility; but it is

on higher grounds, as tending to the direct elevation of the heart and understanding, that its efficacy is to be upheld. Without a sanction thus superior, it would dwindle into a meagre and useless asceticism. When the appetites are gratified in subordination to morality, and the better institutions of society, their indulgence will not be at variance with the dictates of duty. The false importance that is attached to material pleasures, is clearly shewn by the wretchedness which so many experience upon their loss. Much of the existing frame-work of society is based upon their supposed superiority, and the subordination of all pursuits and profession of principle, to obtaining them. We are aided in our endeavours, by the benevolent providence of nature, which invests abstinence, temperance, chastity, and the endurance of physical pain, if undergone for the sake of duty, with pleasurable feelings, not less calculated to support us through our task, than to assist us in arriving at that moral elevation of which we have been rendered susceptible by the Author of Good.

XVI. Mankind would have been unhappily circumstanced if the growth of the affections, and the practice of morality, had been made contingent on a knowledge of their theory and origin. Without rules or guidance for their conduct, what would have become of them during their long minority? It has however, been better ordered; and we have been enabled by a process eminently manifesting the wisdom, the power,

and the goodness of God, to conform to the principles of morality, hardly less faithfully perhaps, than if we understood the basis upon which they rest. Their habitual observance necessarily leads to the formation of states of mind, partly founded on the simple recollection of right and wrong, and partly, on the different feelings of pleasure and pain connected with them. It is impossible for men to escape the dictates of conscience as operated upon by the various agents of social existence. Thus, habit and association become the mighty instruments whereby human conduct is controlled and regulated. It is only recently indeed, that successful inquiries have been instituted into the origin of the various motives, feelings, and impulses, that govern life. It was long before men could arrive at the simple truth, that virtue and vice were founded upon the favourable or unfavourable tendency of actions, thoughts, and feelings, with regard to our mental, moral, and corporeal well-being, and upon emotions of pleasure and pain, translated from the painful and pleasurable sensations of our material organization. Truth advances but slowly, in the face of the time-propped and interest-supported errors of the world. The theory of morals indeed, has been imperfectly progressive; not so with the practice and the rules, which even as they have been laid down in remote antiquity, are worthy of reverence and esteem.

XVII. The greater or less success of appeals to the passions and higher feelings, proves that

the latter are more extensively diffused than what some are inclined to suppose. In truth, the existing condition of society is unfavourable to their culture; its relations are too artificial, and the difficulties of individuals too urgent. Nevertheless, on occasions, these conventional barriers are overturned, and man thinks and feels as he ought. A vast fund of emotion is engendered and maintained by the different ties of domestic life. Most men have friends or objects whereon to expand their affections. The hearts of some indeed, are replete with feeling, while those of others, are nearly destitute of it. In how many do vicious sentiments grow and flourish, until they overtop every other principle? Yet all—cases of disease excepted, are capable of feeling, affection, and moral worth—in a word, with proper training, of being imbued with the virtues and the excellencies of humanity. No one is born with defective capabilities, or with inferior tendencies. What higher evidence could be brought forward of unceasing and measureless goodness—what would have become of us indeed, had such inequalities existed? Resting upon the glorious truth, we are enabled to proclaim that all may be brought to goodness and wisdom, so soon as the institutions of society shall sufficiently advance, to lead to a provision for universal religious and moral training. Surely, the value of life is to be estimated, not so much by its physical duration—by the days and nights that we eat, drink, and sleep, as by the extent to which we

have thought and felt, and by the deeds which we have done to promote our own rational dignity, and the honour and glory of our race.

XVIII. Our beneficence, whether to the friends of our bosom, or to our fellow-creatures at large, is the source of emotions which add to our affection in the one case, and to our sympathies in the other. Injuries also, generate further malevolence towards those who undergo them. Thus, we come to love those whom we benefit, and to hate those whom we injure. The glow of satisfaction accruing from the performance of good offices is so great and so varied, as to prove an incentive of the strongest description, towards the practice of virtue. What happiness indeed, can be greater than that of expanding in affection and good-will towards our friends and fellow-creatures, through the performance of kind and beneficent actions?

XIX. As age advances and time flows on, a gradual though partial change is wrought in our convictions, feelings, and affections. We no longer attach the same importance to place, dignity, and power. The joys of youth, and many of those of manhood, fade away and cease; there are no longer the same external impulses, and satiety, restlessness, and weariness, too often ensue. Men whose moral training has been defective, or whose experience has been of an unhappy cast; and more especially those who complain that the gratifications of sense are to be reaped no more, now begin to utter bitter, because fruitless and un-

availing lamentations, on the shortness, the emptiness, and the vanity of life. Such regret however, is irrational, or at least erroneous; there is a sphere of action and of usefulness adapted to every period; while he who is endowed with a grateful heart, and mindful of the obligations to which, by the very tenure of existence he is subjected, will have cause for satisfaction to the last. Some however, are overwhelmed with misery and wretchedness, and have cause to repine rather than rejoice; yet many such, are truly cheerful, far more so indeed, than others who have more seeming reason to appear so. It is the part of all to rise superior to the ills of life; since there are few which may not be mitigated, if not wholly overcome.

As years roll on, and as we advance in the vale of life, though the turbulent pleasures of youth have flown away, the good man will try to increase his knowledge, and to obtain a clearer perception of moral truth. He will cultivate his affections, and be more rigid in attending to the duties that still await his performance. Children may remain to him, or friends, and at all events, the family of mankind will still be there to claim his attention. Nevertheless, his relations with society become gradually fewer, his intellectual energies are no longer stirred up by the wants and the contentions of daily life; his corporeal powers dwindle into insignificance, and every thing reminds him that his mortal career is fast wearing to a close. These wean his affections

from earth, and fix them on that other world to which he is daily hastening. He begins to contemplate more and more frequently, a future state of being where good men and superior spiritual existences, with all justice and excellence await him, and where he hopes to obtain a closer insight into the wonders of God's infinite providence. At length, he passes away without sorrow or regret, into those higher scenes for which his heart has so long yearned. Death indeed, is not that painful transition which some have imagined; for why should there be suffering where no useful end is realized by it? Even granting the occurrence of a passing pang, it must prove a slight consideration to one who is about to taste the glories of eternity.

XX. Without the passions there could neither be feeling nor affection, love of justice, or hatred of vice. These are but modifications of one and the same principle—of emotions variously associated, and combined with endless intellectual convictions. It is needless to insist in this place on the energizing nature of the passions—on the pleasures with which they strew the path of life, or, on the aids which they yield to the cause of virtue. Doubtless, they may be excessive or misdirected, abused or neglected, but their misapplication argues nothing against their utility. If we would have the good, we must run the risk of the ill; the one is necessarily contingent on the other. We should neither over-estimate nor underrate the passions, but endeavour to appreciate

them at their just value, as agents of immense importance in the formation of character. In their regulation, as in other things, we have been left in a great measure, to our own discretion. We have been furnished with the means of securing our happiness, if we will but make use of them; and we may learn from the records of an ample experience, the benefits which accrue from the use, and the devastation which follows the abuse, of these active constituents of our nature.

CHAPTER XXX.

ON THE INFLUENCE OF THE HEART ON THE MIND
AND FRAME, AND ON ITSELF.

THE heart's influence on the moral judgment has already been insisted on. The intellect indeed, must determine what is true, but the perception will not suffice without the additional sanction of the heart and affections. A coldly moral man cannot be perfectly virtuous: the seeds of excellence may exist, but they cannot fructify unless subjected to the continued impulse of the better feelings. The warm and lively sympathies of humanity, bring home to our bosoms the wants and the sufferings of our fellows, as well as lead to those active exertions in their behalf, which are at once the evidence and the fruit of excel-

lence. One who is destitute of the former, passes by the wretched with indifference, or if he do relieve them, his assistance is tardily and imperfectly given. How meagre and sparing are his offerings, without imagination to depict, or sensibility to enter into the woes of others? Powerful motives are furnished by the intellect, but they are feeble and ineffective compared with those which spring from the heart. It is from the feelings and affections, that our moral judgments acquire their complement and strength: in fine, the intellectual perception is not a more integral portion of these judgments, than are the emotions with which, to be complete, they must be united.

It is a topic upon which eloquence and wisdom might dilate for ever—the influence of the heart on the understanding, and of the understanding on the heart. The one yields fresh force to the other, and a reciprocal influence is created, which it would be impossible to obtain from any other source. A merely intellectual man is an imperfect one; he fulfils a portion only, of the objects of his existence; and even in an intellectual point of view, forfeits numerous advantages. Total ignorance on the other hand, is incompatible with the maintenance of morality. Those who are subjected to it, know not how to regulate their affections, or where to place them. How can they—there is nothing to stimulate, nothing to impel? It is a miserable error to direct an exclusive attention to mental cultivation; all that could be be-

stowed, is vain and useless without that of the heart.

Were both enforced, we should no longer witness the prodigious amount of wretchedness which abounds, or see individuals straining all their energies in the production of remote and speculative changes, to the neglect of those immediately useful. Society would not be convulsed by worthless strife, or the infliction of deeds of cold-blooded malignity. There would be a greater degree of mutual consideration, and human beings would at length regard each other as members of the same family. All would be mindful of the distresses of their fellows, nor live from day to day, as if there were no term to present enjoyment.

The influence of the heart on itself, is neither slight nor unimportant. He in whom it is moved by the gentler impulses of our nature, is thereby rendered more prone to virtue; and he in whom one good quality has taken root, is already prepared for the reception of all. In such, the virtues are sympathetic, for generous qualities are readily imbibed, when similar ones pre-exist in the breast. The habitude of good deeds and gentle affections, facilitates most powerfully the further improvement of the heart. It is easier to add many, when there are some virtues, than to create one, when there are none. The superior feelings are akin to each other; and in possessing one, we may hope to gain others. In nothing is the influence of habit more conspicuous. Acts of justice, mercy, pity, and generosity,

are easiest to him, who is just, merciful, compassionate, and generous. How often indeed, does the presence of a single virtue operate like a charm; and the heart being once animated, the way is paved for a succession of redeeming qualities? It is justly considered a pledge of hope, when a prodigal or a criminal exhibits some latent trait of excellence; but in the obdurate and unfeeling, what is to be expected? The tiger cannot change his stripes, or the panther his spots, neither can the bad, the hardened, and the malignant, at once transmute their natures. Monsters of not to be mitigated iniquity, whom it would be vain to trust, have been witnessed. Such may be controlled by the iron hand of force, but to oppose them with gentleness, is madness or imbecility. We should have boundless faith in the reformation of human debasement; but we should not yield our confidence until improvement has earned it. In fine, the heart nourishes itself, and enlarges the boundaries of its precious domain.

The heart assists the intellect in demonstrating God, virtue, and futurity. No man of exalted feeling denies the reality of these, though a person of merely intellectual cultivation, might do so. The mind must determine what is false and what is true, but a pure and upright heart is necessary to encourage, invigorate, and direct. Reason is the supreme arbitrator, but the heart must give the impulse. Either, alone, is impotent and faulty—united, they display their real strength. We must culti-

vate both, in order to obtain the best fruits. This is clearly the Supreme will, otherwise it would not have been rendered a condition of insuperable importance.

A discriminating intellect, and a feeling heart, will discern the being and the operations of the Almighty, in the universal field of nature—no scene is so limited, nor any so extended, as not to exhibit both. His existence and wonderful providence, are not less conspicuous in the minutest atom, than in the measureless regions of illimitable space. To how many vain and preposterous schemes, has not mere intellect, misled by false analogies, erroneous conceptions, and inadequate feeling, given birth? Matter, in the ordinary acceptation of the term, has been endowed with the attributes of Deity; and that which in itself, is destitute of volition and intelligence, has been made the arbiter, and the origin, of the beautiful order and regularity which the earth displays. Each and all of the phenomena which surround us, are so many tangible evidences—a moral as well as a material revelation, of the existence of the Divinity, and demand nothing but a grateful heart and an intelligent mind, to yield conclusive demonstration of the most precious, the most elevating, and the most consolatory of truths. The mind and feelings as we must ever repeat, require equal culture; for as a pure and upright heart affords the best impulses, so one that is degraded and perverted, gives origin to the worst. Atheism, wretched as it is, is

perhaps less deplorable than fanaticism: the atheist may be a coldly moral man, but it is impossible for the fanatic in so far as he remains one, to arrive at any excellence:

The discernment of the evidence in favour of futurity, no less than that for the existence of the Deity, is contingent on the development of head and heart. There are many of considerable mental, but inferior moral culture, to whom futurity is a dream. Such cannot believe because of insufficient feeling; they have no heart to direct their reason aright, or to turn it to those precious considerations that would compel assent. It has been providentially ordained, that feeling is indispensable to the judgment; the very necessity, tends to secure a degree of moral excellence that could not otherwise exist. Hence, a source of consolation under circumstances that otherwise would admit of no alleviation. Thus, when a feeling and reflecting individual, comes to lose some dear relative—a wife, a child, or a devoted friend, he turns with a sense of transport to the deep assurance which issues from his breast, that he shall meet them again. He who discerns in all things, the existence and operations of the mighty Ruler of the universe, will likewise perceive that there is a future as much superior to the present, as higher capabilities unalloyed by the cares, the hindrances, and the vexations of earth, must necessitate it to be. The one great truth is contingent on the other; and they are reciprocally upheld and supported. It is impos-

sible to believe in the existence of the Deity, without the additional conviction of the immortality of the human soul. The one renders the other necessary, inasmuch as the wise and beneficent providence of God, involves the performance of everything that is good and desirable. Now, what can be more so, after the turmoils and troubles of life have ceased, than a condition of being which gives promise of a perpetual progression in wisdom, excellence, and happiness, and which permits us to hope that we shall eventually obtain a greater insight into the surpassing goodness of that Providence, of which we here witness such beautiful, yet comparatively inferior displays? Whatever is best for us, must necessarily take place; and as the consummation in question, is dictated by the utmost degree of intelligence and heart cultivation at which we are able to arrive, and consequently, yields evidence that it is ordained by the Deity, so we may venture to anticipate that an expectation so beautiful and desirable, has not been inspired in vain. Can we indeed, imagine anything so good or so wise, as not to be surpassed by the Almighty, by so much as His wisdom, and His goodness, surpass those of mortal man? It is not enough to be actuated by a passive acquiescence in these all-important truths; they should dwell with a warm and lively conviction in our souls; they should become the pervading springs of our daily conduct, and actuate us, not less in the fulness of health and strength, than in the debility and decay of disease and death.

It is the heart which in its inmost recesses, demonstrates and feels the sanction of pure morality; of true religion, self-respect, and respect for humanity; of unsullied and holy love towards God—in fine, of the three-fold range of the affections and duties, as they relate to ourselves, our fellow-creatures, and our Maker. Without its influence, the performance of duty would be cold and unenergetic—there would be power, but not will; capacity, but no sufficient motive. Yet, notwithstanding all the natural and ordinary aids which virtue receives from the certainty of its infinite superiority in conducing to our temporal well-being, the highest and best sanction will be derived from a firm and lively faith, in the existence and providence of God, and in the sure and certain hope of a happy hereafter. We might otherwise feel convinced that virtue was our best resource, but without this divine confirmation, it could no longer exert the same happy influence. A belief in the Deity assures us that virtue must meet with his approval; and the conviction of immortality, that what is good for us here, must continue to be so throughout eternity. How elevating are these considerations—that what we are able to effect in life's short span, shall avail us hereafter; and that our sufferings and our sacrifices when dictated by principle, are enacted in the pervading presence of an approving God? Yet we cannot secure these precious results, unless a deep and energetic conviction be united with perfect love—for to believe in God, and to love him, are one; and we cannot have an earnest

persuasion in futurity, unless it spring warm and gushing from the heart. The intellect and affections must be equally defective, when we can disbelieve in either; yet even this unhappy situation is less deplorable, than that into which superstition would plunge us. It would be better not to believe in a providence or in futurity, than to endow the one with any attributes short of those which flow from boundless mercy, wisdom, and love; or to imagine that the other could be designed for any purpose, save that of promoting the never-ceasing happiness and improvement of the beings who are permitted to enjoy it.

The peculiar privilege of the heart, is to impart grace, gentleness, and beauty, to the disposition, and to soften and lessen the harshness of character, otherwise apt to subsist. It is considered, and justly so, that this is realized more frequently with regard to women than men; partly, from their different organization, duties and habits, and partly, from their being less immersed in the active struggles of life, as well as less frequently perverted by fanaticism and party-strife. The very circumstance of being a mother, a sister, a daughter or a wife, alone seems adequate to the creation of mild, gentle, and retiring habits. Merely to pass an indiscriminate eulogium on women, is not to praise the sex; their real merits call for no adventitious adornment. If females are carefully and tenderly brought up; if they be secluded from bad example, and receive the benefit of good; if they acquire sound moral

and intellectual instruction, from able and conscientious teachers; if they be treated with kindness, gentleness, and consideration, and if they steadily exert their faculties of head and heart in a useful direction—that is to say, in the fulfilment of their obligations to themselves, their fellow-creatures and their Creator, they will necessarily become endowed with a superior character. If these means are imperfectly pursued, the result will be imperfect; and if they be perverted, what can we anticipate, but proportionate degradation. The defects of early education are sometimes redeemed; but if education and after training are both neglected, we cannot expect that nature will set up a compensatory process. Why should we hope against probabilities; the laws of our moral, are no less peremptory than those of our physical nature: and it is only by active, not passive conformity, that we can hope in either case, to reap the desired results. Women naturally, are neither better nor worse than men: intellectually or morally, there is no sex in the mind. Superior training has the same good, and its absence, the same evil results, in both. If we would have either sex as it ought to be, it must be through the steady exercise of moral and intellectual energy, as grounded on the best possible education. Nature does not respect our artificial distinctions: hence, so far as essentials extend, the early training of every woman should be alike. We should in this case, witness the extension to all, of that moral beauty, grace, and dignity,

which accrue from the sedulous culture of the heart and understanding, and which shed such an inexpressible charm upon the social relations of life.

We cannot sufficiently enlarge on the innumerable blessings and utilities flowing from moral excellence, and which equally extend to every condition of human existence. Its influence is conspicuous even in the face and form, of which the expression when naturally defective, is thereby redeemed. On the other hand, individuals in whom physical deformity has no existence, may, owing to their vices and imperfections, exhibit the most repulsive aspect. Moral and intellectual beauty cannot exist, and cease to display itself; adding fresh charms to physical perfection, and lessening or doing away with the ordinary tendencies of deformity. As for the co-existence of corporeal beauty and moral defects, it is impossible; the one will necessarily mar and counteract the other. The vicious and ignorant, evince their defects, even in their countenances, were their forms and faces in other respects, of faultless perfection. There is a propriety, a grace, and a harmony, which bespeak their existence in every word and deed, as well as in every gesture, motion, and attitude. These are vainly imitated by those who would gain the exterior, without the inward charm that realizes it. Moral and intellectual beauty is the true beauty of humanity, adding inexpressible dignity to every individual of either sex, who is so fortunate as to rejoice in its possession.

CHAPTER XXXI.

ON THE REGULATION OF THE AFFECTIONS, FEELINGS, AND MORAL CONDUCT, WITH A VIEW TO SECURE OUR OWN BEST INTERESTS AND THOSE OF OTHERS.

1. OUR duties may be included under three general heads—those which regard ourselves; those which regard others; and those which regard the Deity. A threefold division also, extends to our duties to ourselves—as they refer to the cultivation and the exercise of our physical, our intellectual, and our moral capabilities.

I. The importance of physical training has been already dwelt upon; superior corporeal, is necessary to superior moral and intellectual development. Some come into the world so defectively endowed, that they inevitably perish; with care however, inferior constitutions improve, while those that are sound, are maintained so. Multitudes are cut off in early life, or grow up into a rickety and defective manhood. It is melancholy to witness the sickly aspect of the children which throng our factories, or swarm ill-fed and ill-clothed, in the various streets and lanes. There should not be one physical education for the rich and another for the poor, unless it can be shewn that heat and cold, light and

moisture, food and raiment, air and exercise, act differently upon each. It is but trite to urge that both should be provided with the comforts and appliances, that ensure health, vigour, and length of life. The young of no creature is so helpless as that of man; nor is there any of the inferior animals whose existence is so precarious, or so dependent on artificial ministrings. Should not our race in infancy then, be equally cared for, nor left to the inadequate efforts of a poor, and perhaps weak and destitute woman, or to those of an ill-employed and imperfectly requited man? Indeed, since some have ventured to declare, that the destruction of human beings by cold, hunger, and destitution, was a resource of nature for keeping down their numbers, individuals who formerly would have been ashamed to blazon their inhumanity, are provided with an unblushing pretext. The education of the youth of both sexes, and of all ranks; their due provision with proper food, clothing, and shelter, and the gentle exercise of their corporeal powers, are not only essential in themselves, but preparatory to superior moral and intellectual training.

II. All young persons should have their growing powers properly directed and gently stimulated from the earliest period. Over-exertion is apt to lead to satiety and disgust, and the contrary, to mental torpor and imbecility. The improvement of his faculties must flow from the child's own efforts; it is an error equally hurtful, to hurry them too fast, or to leave them in disuse-

tude. We cannot sufficiently urge the necessity of a superior education for every class; one that will make good and useful members of society, and qualify for the comprehension and the practice of those great rules of morality, from the reception and observance of which, humanity derives its greatest gain and highest glory. Nature has not endowed the rich with one kind of intellect, and the poor with another: the mind is the same in both, with the same capabilities, and the same capacity for improvement. The poor man however, labours under a still greater incumbency to improve his condition; he has to struggle with the elements, and with the various difficulties of his social position; he has also to acquire knowledge, and to possess some idea of his destiny here and hereafter, and he has to contemplate his relations with his fellows, and with the great Creator. All these things involve an education of the most superior description. To be happy, or efficiently useful, the essentials, not the mere rudiments of information must be communicated. The exigencies of life will for a long time, prevent the communication of superfluous acquisitions, but moral and intellectual culture can never be reckoned among these. In fine, it is impossible to attend to it too closely, commensurately with the wants, and the destination of mankind.

III. The necessity of the joint cultivation of all our capabilities, is ever to be insisted on; for if any portion of our better nature be neglected—

if we sacrifice the whole to a part, degradation is the inevitable result. We are so constituted, that it is impossible to make the most of humanity without the improvement of every faculty. In individual instances, our powers will doubtless, require to be pushed further in some directions, than in others; but independent of this, there is a culture which all should receive, and which ensures the greatest general fitness for the duties of life. When we go into detail however, and estimate the relative importance of the different branches of human development, we perceive that that of the heart claims superlative pre-eminence. This it is, which confers honour and dignity upon us, both as human beings and as individuals, and to which, of all other things, reverence and precedence are to be accorded. Seeing then, its inestimable value, it is impossible to sow the seeds of moral excellence too early, or to foster and nourish its growth, with too much tenderness and assiduity. There is not one sort of cultivation for the affluent, and another for the poor, since the requirements of humanity are alike. Charity, moderation, fortitude, and magnanimity, cannot be one thing in one station of life, and another thing, in another. The knowledge of duty, as a melancholy experience shews, is not always sufficient; but when to this, good habits and the love of duty are conjoined, comparative excellence is secured. Yet moral knowledge is of vast importance to the cause of virtue; directing her steps in doubtful cases, and under

all circumstances, securing the powerful and unassailable suffrage of reason. Although childhood and youth are periods in which morality can be but imperfectly understood as a science, they are most precious for the inculcation of that unbounded love and habitual practice of virtue, which are to accompany us throughout our career.

Children cannot be too early taught a reverence for truth; to connect pleasure with its observance, and pain with the contrary. How far artificial means are available, is a question of deep interest. It is better to inflict pain than to permit the growth of vice; but it is to carry the instrumentality of the former too far, if virtue be needlessly associated with suffering. Well-meant, but injudicious severity, even in the hands of anxious instructors, too often forfeits its objects; while innocent childhood is made the scene of so much misery and vexation, as to induce a feeling of deep regret that that which is so good and excellent in itself, should ever be inculcated by such a process. Children are sadly often exposed to the influence of depreciatory agents, and too frequently come under the hand of the instructor in a state so vitiated, as to call for all the means of repression which lie in his power. From ignorance among parents and instructors as to the laws and operations of the human mind, character is often mistaken, and individuals who might have been imbued with every virtue, are plunged into almost remediless degradation. The veneration and the habitual observance of virtue, so

essential to our highest dignity and welfare, are best ensured by the loving kindness and unassailable firmness which are the most efficient characteristics of the instructor.

Practical morality above all other things, is to be inculcated in youth. It lays a foundation for the association of pleasure with duty, as well as for the formation of correct habits. The option of performing or of neglecting duty, is not to be permitted. The obligation should be peremptory. Needless restraint is to be avoided, but every deviation should be marked and rectified. If artificial control be perpetually interposed, the child's feeble powers cannot well be strengthened. There is a certain medium between doing too much or too little; let us only not ruin the child by neglect, or stunt his powers by perpetual interference. Can anything be more miserable than the chiding and grinding oppression to which so many young creatures are subjected? A sufficient range of action is not permitted; hence among other reasons, the rarity of moral energy and determination of purpose. The freedom here contended for, would require a degree of intelligence and moral culture, which teachers and parents do not generally possess. Beneficial changes however, will ensue by degrees; and as preparatory to them, I would urge that children should be treated a little more as rational beings—weak and imperfect indeed, but still rational; and that continual and duly graduated appeals should be made to their moral and intellectual

powers. For it is impossible to insist too earnestly, or too frequently, on the vital truth, that it is by self-exertion, that character is to be strengthened and developed in youth, or maintained and perfected in more advanced age.

Let us cultivate the youthful heart both by precept and example ; let us detail frequent cases of virtuous conduct—of instances of sacrifices to principle, and of the forfeiture of present advantages to secure future good. Let us steep the soul in an intimate conviction of the excellence of wisdom and virtue ; and let us shew continually, that the highest and best happiness consists in acting up to principle for its own sake, and in cultivating those feelings of rational self-approval, which afford so precious a requital for all the sufferings, and all the inflictions to which their maintenance may at times expose us. It is good for children to know the rules of duty, and to be able to express them in fitting language ; unless however, they be appreciated and acted up to, such lip-service will be of little avail. No, they must be felt by the heart, more than uttered by the voice ; they must be appropriated and assimilated as part of the moral nature, and made the ground-work and the corner-stone of the whole man. This is to be moral—the rest is a dream. Bad example should be shunned as poison ; to the unformed it is replete with desolation and ruin. To what else is it owing, that the vices and defects of one generation, are handed as heir-looms in perpetual succession, to the next ? If the in-

fluence of vicious and degrading example could be removed, the greatest source of human depravity would be done away with, and man would march forward in a continual progression of truth and excellence. Young people are often imbued with vices and defects at schools—the more innocent are corrupted, or their simplicity receives a taint, which it can never wash away. When children are kept at home, how are they to be prevented from associating with inferior characters, or secluded from the too frequently polluting influence of servitude? Still, much may be done to avert bad example; and everything that a deep conviction would dictate, of the sacred trust which parents and instructors are called on to discharge, should be rigidly enforced. Thus, by successive efforts, generation after generation would improve, until at length, the defects which characterize our race, would perhaps appear no more.

We should be singularly cautious, lest in attempting to forewarn, we make the child acquainted with vices that he might never have known. It is easy to blunt irreparably, that fine sense of moral delicacy which it is so desirable that we should retain through life. The influence of imitation, whether for good or for ill, is enormous. Compared with superior example, precept sinks almost into nullity. It is above all things desirable, that the child should come in contact with good conduct, and that every one with whom he is connected, should be truthful, moral, kind-hearted, and intelligent. How would it be possible in

this case, to contract anything that was vicious, inasmuch as it would be the necessary and blessed tendency of such a happy position, to suffer nothing inferior to be imbibed. There is no well-spring of error in the human heart; if indeed, that which was accidental, was lapsed into, it would be speedily effaced, and vice itself would exist but in name. It is difficult however, constituted as society now is, even for wealth, wisdom, or power, wholly to secure a child from the risk of contamination; still it is allowable to pause on the efficacy of good example—to insist upon its advantages, and to realize them to the utmost.

Let us connect pleasant feelings with the performance of duty, that thus the unavoidable asperities which sometimes strew the path, may not only be diminished to the utmost, but associated with as many pleasures as circumstances will permit. Why should not the localities of instruction, and the haunts of children, be made as agreeable as possible, and provided with as many innocent adornments, as good taste and sound sense would dictate, or the means of individuals allow. Their apartments should be cheerful, lofty, well-ventilated, and warm: they should open upon gardens or the pleasant fields; while models, pictures, and the statues and portraits of the wise and good, should adorn the walls. If the incessant activity of children were properly directed in leisure hours, it would find ample scope in scientific recreation, and in the different arts and mechanic employments. Young persons

thus occupied, would feel little impulse towards those acts of mischief and petty devastation, to which carelessness or ignorance so often condemns them. An energetic and encouraging cheerfulness on the part of teachers, is a powerful element in subduing that distraction and mental weariness to which youth is sometimes liable. As for those whose very hearts and souls are not wrapped up in love and sympathy for the moral and intellectual welfare of their charge, they are little fitted for the great business of instruction. It is no portion of our task to make young people disgusted with improvement, or weary and sick with that period of existence, which should only be replete with innocence and joy. As to the association of mental occupation with mere animal pleasures, or making these a reward for those, it is wholly to be deprecated. Such should be yielded by the way, and never held out as incentives to exertion. The great object is to induce a love of occupation for its own sake, as well as for the eventual pleasures and advantages which accrue from it. And it should be the unflagging effort of every teacher who has the present and eternal interests of the beings committed to his care at heart, to inculcate by precept, illustration, and example, the unspeakable advantage of loving duty in every form, and of looking upon a rigidly bestowed self-approval, as a better earnest and a higher reward of virtue, than the possession of all the gratifications of sense.

Too much stress cannot be laid on the cultiva-

tion of easily accessible moral pleasures, and on the exercise of our sympathies in every direction that circumstances will permit. No condition of humanity—neither destitution nor riches, obscurity nor power, excludes the performance of our duty to ourselves and others; nor is there any thing which affords higher or more lasting gratifications. Hence children should be led to delight in the better feelings of their nature, and in the acquisition of knowledge in every form; while their affections should be turned by every available means, in the direction of goodness and excellence. It is not enough to prescribe given feelings on such and such occasions—the too common error of preceptive morality; practical measures must be taken to realize them. Gentleness and goodwill, firmness and justice, should be displayed by the teacher, and encouraged in the child. It would be impossible for the continual manifestation of such qualities, not to generate the most noble and amiable characteristics. The nature of the human mind, and the history of our race, equally prove it. Never has man or woman of superior endowments adorned the scene of life, in whom they were not thus produced. How could we indeed, experience unmoved, the display of never-ceasing kindness and love. This is the golden secret which is to regenerate the world, and to create in man while young, those precious habits, and inward tendencies, that would make him happy in himself, and a blessing to his kind. The faculties of the child should be

strengthened by exercise, and by submitting to his decision, questions suited to his tender powers. In this way, an all-important principle would be strengthened, and a continually increasing fund of knowledge, power, and excellence, provided for after years.

Fortitude, forbearance, and energy, should be cultivated from the earliest periods, not only with regard to things physical, but things moral—to the vicissitudes of the elements, as well as the stormy and tumultuous manifestations of human passion. The one helps the other, and he who can bear unmoved, the turbulence of the former, is in part prepared to encounter the din and strife of the latter. Thus, the youth and even the child, should be occasionally habituated to loss of sleep, food, and rest, as well as to encounter cold, hunger, and fatigue. These trials must be cheerfully undergone, else they cannot serve the end in view. To conduct them properly, the teacher must be acquainted with the physiology of both mind and frame. He must in fact, be all in all with his pupils; identifying himself with, and leading them from task to task, and from difficulty to difficulty; encountering the same privations, and undergoing the same exertions. The mind cannot adequately form itself, but requires the continual aid of a highly moral, intelligent, and loving guide. Restrictions however, can have no value in themselves; they are only useful by guarding against vice, and by familiarizing the learner betimes, with the crosses and the cares of

life. A wholesome indifference should be early inspired with regard to delicacies and luxuries; it should be impressed that their possession yields no merit, and their absence no demerit; in fine, that they form no part of the dignity of elevated human nature, or have any connexion with our everlasting interests.

Although the discipline just recommended, contributes to the formation of character, it is to an extent subordinate to the more direct exercise of the heart itself. The child should be accustomed to rebuke, contradiction, and the imputation of error. These will be justly apportioned by the rigid teacher; but the learner will thereby be prepared to bear with firmness, undeserved inflictions, and the ill-treatment of the unworthy, the malevolent, and the unjust; not with indifference indeed, but with charity and moral courage. These are things which every wise and good man must anticipate, as they are in some sort, the complement of his knowledge, his wisdom, and his goodness. It will be a superior stretch of improvement when the young have learned their duty, not only towards the just and good, but to the wicked, the ignorant, and the base; making allowance for their errors, but not yielding to their defects—compassionating the individual, but abhorring the crime. This will lead to that calmness and equability of temper, which is founded on moral discrimination, patience, and self-respect, mingled with a due regard for the weaknesses and the infirmities of others. The child should be

led to the practice of what is good, and so far as his little means permit, to succour the poor, the wretched, and the oppressed. Youth is the period for inculcating charity; and provided it be exercised with gentleness, sympathy, and the utter absence of ostentation, few virtues more fitly adorn the heart. It is needless to urge the necessity of impressing on all occasions, the deepest love and respect towards parents, brethren, friends, and instructors, as well as humanity at large; and more especially towards the good, the wise, and the beneficent, of every age and clime. The kind attentions of the one, and the virtuous deeds of the other, should be treasured up in the heart for contemplation and imitation. In fine, every means that united wisdom and benevolence can suggest, should be employed to create and promote self-reliance and virtuous energy, as well as the habits and duties which it becomes human beings to learn and to practise through life. All things should be made subservient to religion and morality—the bodily powers and the capabilities of the understanding, varied and wonderful though they be, must not be cultivated at the expense of the heart. This last in its purity and excellence, is the cynosure to which all other things should turn; its elevation is the first and the last—the beginning and the end, towards which all our strivings whether social or individual, should be directed, and without which, there is nothing in humanity adequate to develop the superlative capabilities of our immortal nature. The culti-

vation of science and art, should be pursued with the intimate conviction that there are things of greater weight—the acquirements and the duties which ennoble us on earth, and qualify us for eternity. Such should be attended to with the abiding conviction that we are placed in this world for purposes which we are not at liberty to omit or evade, and of which the better or the worse performance, elevates or degrades us accordingly. Children should be incessantly encouraged to think on the Supreme Being, to praise him—to dwell on his perfections, his wisdom, his goodness, and his continual presence—to refer all things to him, and to make conformity to his will the leading object of existence. Thus heightened and purified, the gentle emotions of our nature would be centred in Him; and as their cultivation redounds to the adoration and the love of God, so this most excellent and mighty affection, would be reflected back upon them, elevating us as to ourselves, and purifying and enhancing in endless forms, the relations which we hold with our fellows.

III. It will be apparent that our duties to ourselves as men, are in many respects identical with the preceding. It is the part of every one to maintain his faculties in as much activity, health, and strength as possible—in fine, to cultivate his nature in every practicable direction: not in youth alone, but in adult life, and not in the latter only, but in advanced age. What is all this, it may be asked, to tend to—wherefore the

prodigious activity that is here enjoined? To which it may be replied, that it is worthy of our highest dignity as rational and moral beings; that it is calculated to make us more happy in ourselves, and useful to our fellows; that it augments the real duration of human life, and that while it places us in more elevated relations with our Creator, prepares us for the advent of eternity. We might indeed, vegetate on and on, taking small note of the present, and caring little for the future; but is this happiness—is this our destination, or are we to strive how ignorant, how indolent, and how useless, we may prove to ourselves and others? Still, if we do not strive to be so, it comes virtually to the same thing, we remain so—we make no efforts to attain a higher position. We are so formed through the bounty of Providence, that existence without some observance of the moral law is impossible; but are we to content ourselves with a bare sufficiency, when such admirable results may be realized by further effort? Utter neglect of the regulations of our being, is indeed incompatible with the continuance of life; but we are bound to exert ourselves in every direction to the utmost, since by so doing, we shall raise ourselves to a degree of moral supremacy, virtue, and happiness, which has been imaged forth by a few individuals, but never achieved by any entire community.

Let pleasurable feelings be connected with useful and proper duties; let cheerful and happy associations be cultivated—purity, truth, and mo-

ral excellence; and let us exercise ourselves in every duty that is calculated to improve the heart. We should endeavour to lay up a store of moral judgments, so that no exigency could meet us unprepared. Let us cherish praiseworthiness more than praise, and reputability more than repute. In the possession of the reality, we shall experience a satisfaction which all the honours of the world, without real deserving, could never bestow. Let us cultivate rational self-respect, and avoid arrogance, self-conceit, and pride, with all our might; and let us be temperate, disinterested, prudent, and chaste, in everything that concerns either body or mind. It is incumbent on us to be enthusiastic in behalf of virtue; and it is not less so, to promote in ourselves by every practicable means, moral courage, fortitude, and energy. Our duty may lead us to encounter every sort of evil—calumny, loss of fortune, friends, country, health, and life, with equanimity and cheerfulness, when principle requires the sacrifice. That such conduct is often attended with acute, though temporary suffering, is what cannot be denied; but then, it must never be lost sight of, that it is in conformity with the highest dictates of our nature, obedience to which is sure to be attended with its own reward. When the patriot sacrifices property and life in opposition to domestic faction or foreign enmity, he gives away along with these possessions, many others that men hold dear—wife and child, parent and friend. By acting up to a principle

however, which enjoins the loss of one for the good of many, he displays the magnanimity of which our nature is capable; for where is the man who would not yield all that he was possessed of, to promote the happiness and security of the community to which he belongs? The soldier marches to the battle-front with a willing heart, ready to live or die as the dictates of duty may demand. And in the moral struggle between good and evil, knowledge and ignorance, the philanthropist plants himself undauntedly in the breach, and regardless of the assaults of a merciless enemy, fights pursuant to his noble mission, in behalf of the best interests of mankind. After all, no one however powerful or malignant, can take away our knowledge or our moral qualities; and it is our part ever to promote them in ourselves and others, at whatever expenditure of material possessions, the urgency of circumstances may demand. For if our chief good had resided in these, they would have been rendered unassailable; but it is plain that it consists in those endowments which raise man above his fellows, ennoble him in this world, and qualify him for the next.

Pleasure, whether mental or corporeal, is not the rule of life, but duty only. Yet he who attends most assiduously to the latter, will have the greatest probability of realizing the former; not physical pleasure perhaps, but certainly moral. In the moderate gratification of their appetites—in exercise, temperance, and regularity, and

in the contemplation of the magnificence of nature, the virtuous will find ample sources of material enjoyment. In such indeed, it is under the guidance of principle, united with knowledge and moral purity; and as much surpasses the short-lived, feverish excesses of the voluptuary, as truth exceeds falsehood, virtue vice, or health disease. It would indeed, be an incomprehensible arrangement, were health and physical well-being not more frequently allied with good conduct than with ill; that it is so, let the dreary annals of vice, intemperance, and debauchery, declare. Let us participate in the goods of life with moderation, as things in which our real dignity does not reside, and of which the presence does not secure excellence, nor the absence vice. Riches should not be looked upon as the instruments of selfish aggrandizement, but as agents for promoting the well-being, and alleviating the miseries of mankind. In misfortune and poverty, we should recollect that it is not wealth that constitutes happiness or real excellence, but knowledge and virtuous conduct. Competence is desirable as the instrument of rational enjoyment, and as a means of good, but it is not to be sought for at the expense of principle. Virtuous poverty is better than wealthy vice. Ill-gotten gains are a curse to the possessor, and can never serve the purposes of a truthful mind. Whatever inflictions we may labour under, there is a certain course of duty incumbent on us as men, most conformable to our condition here, and to our destination

hereafter. There is nothing so well calculated to diminish the pressure of evil, as the earnest conviction that virtue and excellence may be maintained uninterrupted. If indeed, misfortune rendered us wicked or ignorant, we might complain, but it has no such tendency. When dear friends have been removed, it is in conformity with the laws of Providence; for unless these take their course—unless sickness and death pursue their path, there could neither be health, nor life, nor being. Without death, no one could come into the world, nor could there be any accession to the infinite hosts of spiritual beings, among whom, we hope and believe that we shall flourish for ever, inseparably united with the wise and good. As for disease and decay, they are necessarily contingent on our earthly state—the means and condition of our mortal existence. Doubtless, we must labour under bitter grief when loved friends go from us; but still, we are not without consolation—the soothing hand of time, and above all, the firm and unrelaxing conviction, that we and they are equally included within the range of the wise and just providence of God, will allay our sorrow however seemingly unappeasable. This conviction indeed, is an all-sufficient comfort, since it assures us that no portion of His creatures remains uncared for, and that the very existence of universal laws, infers the comprehension of every living thing within their grasp. Weak and imperfect as we are, we shall often find it difficult to raise our hearts with firm-

ness to this mighty source of comfort; but we should nevertheless, do all in our power to maintain an unceasing trust in the unerring wisdom and goodness of God. The assurances which flow from this; the very necessity, notwithstanding our transitory pains and sufferings, that all must eventually become good and happy as they successively fulfil their respective destinations, is a consideration more than adequate to raise the soul from the lowest dregs of desolation and distress. It is one, however, which is best appreciated by pure hearted and trustful individuals. I know not whether human nature is capable of going the lengths which some would enjoin—that we should not even wish the cessation of the utmost misery to which it might be possible for us to be exposed; but certain it is, that after we have done our best, and excited our energies to the utmost, the persuasion here inculcated, is eminently calculated to comfort and re-assure us under the pressure of the heaviest calamities.

Sacrifices to principle are never to be regretted; and when pursuant to its injunctions we relinquish present good, the privation is repaid a thousand fold. No prospect of worldly gain, whether immediate or remote, should induce us to swerve from the path of equity; to incur the risk of moral pollution, or to violate that purity the possession of which is the most precious jewel of the human soul. This is to be promoted by knowledge, not ignorance, by the due regulation of our passions and desires, by a correct view of

the objects and ends of life, and by the energetic performance of what is just and right. Virtue cannot be realized without an effort; nor good habits without a struggle against ill. If we would arrive at excellence, we must resist evil in every form; we must oppose error, vice, and oppression; in fine, we must perform our duty to our fellow-creatures and to ourselves. It is equally necessary to free our minds from all the defects that would impede the increase of our knowledge, and the progress of our hearts. Let us associate with the wise and good for our own advantage, and with the ignorant and vicious for theirs. Let us estimate justly, the respective claims of a life of action and one of meditation, and assign to each a fitting portion of our energies; and let us strike the balance between the cultivation of the heart and that of the understanding, so as to promote to the greatest extent, the well-being of both. Let us disunite ourselves for ever, from error, vice, and iniquity, and endeavour to secure the performance of our duty while yet we live and move. A strong sense of accountability to the laws of our moral, intellectual, and physical nature, is ever to be cultivated; since we shall thereby impress on our hearts and souls, that strict obedience which will best promote our own happiness, and that of others, as well as avoid the misery, the degradation, and the vice, which desolate the world. It is thus, by the performance of duty under all its different aspects, that we shall act up to the dignity of human nature, and

to the capabilities with which we have been so liberally endowed; and after having conducted ourselves in all respects, in conformity with the providence of God, that we shall die as we have lived, in the full conviction that the ineffable wisdom, benevolence, and power of which we have been vouchsafed so magnificent a demonstration in this life, shall be surpassed by a still greater display in the next.

2. Let us cultivate cheerful, kind, and happy relations with others, and do all we can to alleviate the sorrows, the sufferings, and the toils to which all are more or less exposed. Our love for humanity should be co-extensive with the existence of our race; and no child of man should be so poor, so wretched, or so destitute, as to be unworthy of our warmest sympathy and regard. There are some vices in relation to our fellows, so low, so gross, so mean, that it would almost seem impossible for any one to incur the imputation; among these, slander and defamation stand pre-eminent. If the poor wretch, who, perhaps, to avert starvation, abstracts a little of the material of life, is severely punished, of what is not that conduct deserving, which goes to annihilate our mutual trust, and to sap the foundations of social existence? Slander and detraction, in all their ramifications, are a cankering evil, and tend to poison the sources, and to diminish the amount of human happiness. Such are their usual guise, but wretched as they are in this, there is yet another, which is as much more despicable, as the

well-being of the great family of mankind exceeds in importance that of individuals. Ordinary slander singles out its victims one by one, but this of which I speak, assails the noble characteristics of humanity in the gross, and wages war against the interests of the species at large. Envy, selfishness, meanness, and the herd of baser passions, may lead to personal aggressions; but when these sinister influences presume to raise their fronts against the majesty of human nature, they merit measureless opposition, detestation, and contempt. It will be obvious that I allude to the false and calumnious assaults, to which beneficence, benevolence, and enlightenment, have ever been subject, on the part of the ignorant, the malignant, and the base. The retardation of improvement that has arisen from this source, it is impossible to calculate; but it makes one sigh to think how the wise and good—those whose example and influence might have led to the practice of every virtue, have thus been opposed in their career. Such opponents are not to be conciliated; submission to error, vice, and ignorance, only leads to further aggression, and to a more unsparing enmity. The man of probity, wisdom, and enlightenment, should never yield, but persevere with unshrinking firmness in the advocacy of the everlasting interests of his race. Ignorance and error are only to be extinguished by knowledge and truth—superstition and fanaticism, by true religion; while the opposition which the one ever manifests towards the other, must

be subdued by the unceasing exercise of that indomitable moral courage, which is based upon the firm conviction of the sacred objects which create and maintain it.

Let us be mindful of those lesser virtues to the existence of which, society owes so much of its charm—courtesy, gentleness, and urbanity. The politeness which is not regulated by principle, is but hollow trickery—a shadow without the substance. Efforts to please that are based on intelligence and moral feeling, will ever be successful. There is nothing in the practice of virtue which calls for austerity, and their pretensions are to be narrowly weighed, who would associate morality with gloom. We are required to bear and to forbear; if character be formed to a large extent for, as well as by the individual, it should assuredly lead us to transfer the hatred, contempt, and indignation, with which vice so naturally inspires us, from the criminal to the crime, as well as to the causes which have operated in its production. I ask no paltering with iniquity—it is hateful in every form, and prejudicial to the dearest interests of our kind; but while we combat it with our best energies, let us not forget what is due to humanity in the person of the offender. This is more especially necessary when we are called upon to oppose those evil qualities, that would arrogate the power of inflicting pain and misery upon the fallacious pretext of doing good. We should be cautious how we frame our conclusions; things which at first

sight appear blameable, are often not so in reality. We incur a high degree of reproach, when we impute unworthy motives and conduct to persons incapable of entertaining the one, or of perpetrating the other. The wise and good are peculiarly aware of the infirmity of our nature, and are the more ready to make allowances; but the little-minded, the fanatical, and the base, entertain no scruples, but asperse characters, often immeasurably their superiors, with wanton and gratuitous malignity.

Let us help the poor, the hungry, the ignorant, the afflicted, and the oppressed; let us do them all the good we can, and if it be possible, make the burthen of life sit light and easy on them. How much distress is there in the world, how much misery that might be relieved if we would but attend to the evil which lies in our path? The greater portion of this, as it is generated by artificial causes, might be removed by the efforts of individuals, or by the collective agency of society. Much good assuredly, is effected in this very way, but not enough. That this is so, let us ask our own hearts—let us look to the unsuccoured woe that everywhere abounds. Men may contend for improvements in government, and for those other changes which appear so brilliant in the perspective; but meanwhile, we live and die, we enjoy the pleasures, and taste the miseries of life. Oh, let us not pause for the dim uncertain future, to do the good which the fleeting moments place within our grasp, but

succour the hungry, the fatherless, and the oppressed, while light and life remain. For our time is hurrying fast away, and the period must come quickly round, in which we may only have the wretched consciousness that we had energies which we did not exert, and means which we did not apply. Let us then, while yet we may, do what we can to smooth the path of life, and to extend our beneficence to every human being who may stand in need of it. A good deed is never lost: even if it do not inspire gratitude in the object, it fosters the seeds of mercy, justice, and excellence, in the doer. Let us then, stretch ■ helping hand to our fellows in distress, and so far as may be, assist the wretched and miserable of every land. Let us live the lives of men, nor suffer the grave to close over us, uncheered by the conviction that we had deserved well of mankind.

We should rise superior to the conventions of society, so often as they are founded on injustice. There is a respect which we owe to humanity in every form, which we ought never to withhold. Is our fellow-creature, poor, old, blind, lame; is he ignorant, vicious, superstitious, or fanatical; he is still our fellow-creature—still to be loved, cherished, and respected, in virtue of his humanity. Oh, let us not heap degradation on degradation, nor add a deeper disgrace to misery and wretchedness. Poor human nature has enough to bear, even in its worst disguises, and it is not the part of goodness, wisdom, or philanthropy, to increase

the load. There is something more worthy of respect than riches, or dignities, or power; and that is man himself. No creature is so vicious, that under happier auspices, might not have been reared to excellence—that might not have had the seeds of knowledge and virtue so implanted in his breast, as to have afterwards expanded into those glorious energies that distinguish man from his fellows, and raise him above the brute. Some hapless beings indeed, are born with an organization so defective, that their senses are inadequate to convey those elementary impressions upon which knowledge is founded; but such are exceptions to the general rule, and bear but a small proportion to the mass of mankind. Next to his duties to the Deity, his immediate friends and relatives, every one should be early impressed with the necessity of respect for humanity; never forgetting that it is man whom he is to honour, and not merely trappings and decorations that have little reference to personal worth. Thus, we should not witness the revolting spectacle of ill-treatment towards others, on the part of the young—a malevolence that is unnatural, as it is precocious. Neither should we see that ill-founded courtesy which displays itself in hollow politeness towards the rich and opulent, and in contumely and insult, or at any rate, contempt and indifference, towards the poor. It is not always easy perhaps, to practise the lesson here inculcated, because it is difficult to recognize our degraded nature, under its various disguises; but

if we strongly bear in mind, that the worst and most wretched, because most vicious of our species, might under other circumstances, have acquired a diametrically opposite character, it will go far to inspire us with the proper sentiments—compassion towards the offender, but aversion for the crime.

It is our duty, so far as it may lie in our power, to diffuse information in every form—whether to communicate what is new, or to promulgate what is old. Our attempts must always be more or less successful; since, as it has been often said, every effort in the dissemination of knowledge, discovers some channel through which it never penetrated before. This is peculiarly true with regard to books, of which every one who produces a good one, bestows an imperishable treasure on society. How many, for example, as revolving years have passed away, have been comforted and instructed by the unbending energy of an Epictetus, the sweetly-flowing wisdom of an Aurelius, or the sublime disquisitions of a Plato? And how many in different ages and nations, have cheered the burthen of life with their precious philosophy—some handing down their names in pleasant remembrance, and others, their thoughts, albeit the former have perished in the stream of time?

It is our duty then, to instruct our fellows in everything that we know, and if there be any truth in science relating to their physical, their intellectual, or their moral welfare, to make

them acquainted with it. Whether we do this or not, it is certain that there are other powerful instructors—that circumstances, as they include the operations of nature, and the rules and regulations of society, are perpetually at work, modifying character for good and for ill. But it is not the less true, that much will lie in the power of individuals to act beneficially on those around. Many urge that it is enough, if each perform the part into which accident has thrown him, and discharge to the best of his abilities, the duties of his station, and the ordinary demands of social life. This doubtless, is a high and useful object, but the pure-hearted and lofty-minded—those who best fulfil the claims of society, will likewise best attend to ulterior duties. Indeed, the propriety, as well as the necessity of attention to general interests, is recognized by all. After the performance of our private duties, the highest wisdom and purest philanthropy, require the promotion of the well-being of the community in which we dwell, as well as of society at large. The great social improvements to which we owe the advantages of modern life, were the work of individuals, and often only developed and made known, after much personal risk. This was more peculiarly the case with regard to moral and political truth, the propagation of which, has too often been productive of danger and death to the discoverers. Every one, however, may benefit his fellows, and this to an extent so much the greater, as he is virtuous and enlightened himself.

Nothing absolves us from the obligation, short of the impossibility of success. We are to weigh well before we decide; things which appear the former to the indolent and ignorant, are often abundantly otherwise to the enlightened and energetic. That indomitable firmness of purpose which is conquered by no difficulties, and which only pauses in the pursuit of its object, when insuperable obstacles interpose, laughs ordinary hindrances to scorn, and performs achievements which to other natures seem impracticable. Instances in illustration, are abundantly numerous in the history of the human mind; not only when good, but evil objects were the main-springs of conduct. And shall virtue and knowledge then, be daunted in the career of good, when vice and iniquity hold on unchecked? Let us consider the impediments all but invincible, which have been subdued by the lust of fame, wealth, or power, and blush to be outstripped by anything so inferior. In truth, not knowledge only, nor even good ~~feeling~~, is sufficient for the mighty task; it is necessary to foster those habits of iron energy and practised determination, which so accustom us to the contemplation of difficulties, that we can bring ourselves to relinquish no useful attempt, until every means of realizing it has been tried in vain.

It has been observed, that perhaps no man so far outstrips his cotemporaries, as no where to meet with countenance and support. This is true to a considerable extent, for the laws by which the acqui-

sition of knowledge is regulated, demonstrate that it must be in a great measure transmitted. Nevertheless, it is certain that some have so far preceded their fellows, as to become subject to persecution, obloquy, loss of fortune and of life. The individual may endure these transitory evils, but the multitude are benefitted. A man may be maligned, and his means of existence perilled, yet numbers are made happy by his conduct, when the oppressor and his oppression have passed away. Death, imprisonment, exile, and defamation, are fleeting evils; they cannot annihilate the consciousness of having done good, either in this life or in the next, or prevent the accruing satisfaction from accompanying us to the grave. Truth, sooner or later, shines brightly forth, and it will be seen who were the upholders of the best interests of their species, and who were otherwise. Yet in the midst of his triumph, the enlightened and virtuous man is not without compassion towards his persecutors: he knows that they are the victims of evil training, malignant passions, and debasing ignorance; while he derives from the spectacle of their conduct, a still higher incentive to the diffusion of the knowledge by which mankind are made wise and happy, and to the removal of the ignorance, to which are owing the the misery, sin, and wickedness, that afflict the world. Such, then, is the incumbency under which every right-minded individual labours, with regard to the promulgation of truth, but more particularly moral truth. All the happiness, vir-

tue, and excellence, which we possess, are owing to the efforts of those who are now no more; while the well-being that may accrue to posterity, must repose on these efforts of the past, combined with those of the existing races of mankind. No good act, no true thought, or virtuous feeling that is manifested to others, is ever lost; but borne on in the hearts and souls of mankind, flourishes and perpetuates itself for ever, in an unceasing and blessed succession of just deeds and pure affections.

Let us sympathize with all God's creatures, but more especially with our own kind—with the oppressed, the ignorant, the superstitious, the vicious, and the unhappy. The vicious and ignorant are worthy of our regard, not indeed, because they are vicious or ignorant, but because they are unfortunate. For what greater misfortune can befall, than to be afflicted with degrading qualities? It is by many considered an evil, when loss of property, reputation, or life, assails us; but narrow-mindedness and vice are properties, as to whose baleful nature, no second opinion can be held. The one is but an alteration in the external and fugitive relations of our being—the other, the absence or depravation of our most glorious attributes. Even death, the bug-bear of humanity, in itself can be no evil; it is the unavoidable passport to futurity—but iniquity, of what can it be productive, save of further misery and sin? Moral diseases might doubtless, be removed; but who is to carry the proper measures into

effect; who is to feel compassion for the spurned-at outcast? The ignorance, the degradation, and the desolating habits into which so many are plunged, are truly deplorable. The inconceivable want of information, the horrid crimes, the brutality, and the absence of feeling so often displayed, are enough to fill the heart with sorrow and woe, and loudly call for that energetic sympathy which expends itself in devising and carrying into effect, active measures of prevention and relief.

If the ignorant and vicious claim our sympathy, it is obviously demanded by the wise and good. When we think of the innumerable privations, the sufferings, and the struggles, which have been undergone in conformity with the dictates of principle, it serves to inspire us with the deepest regard. Nor is there anything so well calculated to rouse our best and purest impulses, as the spectacle of such efforts, of which the very recital even, affects us with transports of satisfaction and joy. Every virtuous sacrifice is sure to realize a glorious reward; some are animated by it at the time, while history records the example, and holds out the incitement to after ages. It is impossible to estimate the collective good which has thus been wrought, or adequately to weigh the advantages which flow from a single instance of successful opposition to tyranny, superstition, and the upholders of vice and ignorance at large. Let the patriot, the philosopher, and the philanthropist, feel the intimate assurance, whatever persecution, risk, or temporary ignominy, they

may be called upon to undergo, that their example is never lost, but goes on a precious heritage to posterity, mingling and commingling with the results of other superior agencies, until it involves the human race in its effects. The efforts of the wise and good can never die; the memory of warlike deeds may be lost; or handed down only to be execrated, but those of the lover of peace and wisdom, prolong their blessed tendencies for ever. Fame is not the aim of the good man, but virtue; and having realized this, his object is fulfilled. The preservation of our names is nothing; superior conduct will be most apt to ensure it, but whether or not, is of little moment. The consciousness of having done good in secret, yields delight; but the perpetuation of a name, is every way an inferior object of ambition. The sympathy of the enlightened and the good, whether here or hereafter, is the dearest meed of excellence, and so surely as it exists, shall it obtain this reward.

Let us do good to the utmost of our power, for the interest of one is that of all. In truth, the performance of our duties to ourselves, secures it to others; for it is the very nature of rational self-interest, to desire nothing that is hurtful. The doctrine is compassed within small bounds; let us not do anything to others, that we would not have done to ourselves. But much comes with the range of duty besides acts; these, indeed, are the evidence, but not the essence of morality. We must know our duty, and we must love to

perform it: we must moreover, be actuated by those kind and gentle feelings, and those good affections, whose very existence affords a proof of our superior and immortal nature. It is necessary to be disinterested, to love virtue for itself, and not merely for the sake of the outward advantages that may accrue from it. In other words, we must foster those inward emotions and feelings, to gratify which, is among the highest objects of virtue. The diffusion of moral knowledge and virtuous sentiments greatly enhances the beneficent result. Our individual happiness is thus reflected on others, while that of others increases our own. It is indeed, impossible for the spectacle of the general felicity to be unattended with satisfaction to the beholder. When the time works round in which moral and religious truth shall universally abound; when vice and ignorance, error and superstition, shall be no more, our happiness will be singularly augmented; human relations will be rational, just, and kind, and while the real ends of our being shall be better understood, there will be a greater degree of submission to Providence, and a superior preparation for the duties of our earthly, as well as for those of our everlasting existence. At present, there is a generally prevailing ignorance as to many of the more important objects of life; a miscalculation as to the essentials of happiness as well as of the means of promoting it, and lastly, too great a disregard for the well-being of others. Did mankind sufficiently perceive that their

highest and most enduring felicity was vested in kind and gentle affections, in energetic and usefully directed mental efforts, and in virtuous conduct, we should no longer perceive those bitter rivalries, that grasping after wealth and power, and that desire for exclusive appropriation, which are the bane of social life.

3. I now arrive at the third great class of our duties, or those which regard the Deity. It is indeed, true, that these include the whole; but it is equally so, that some have a more immediate reference to the great Author of our being, than others, and consequently, call for separate and careful consideration. Let us cultivate a close acquaintance with all God's mighty works, but ever in relation to Him. Even those of men's hands, are to be viewed in the same spirit; for are not human talent and ingenuity derived from the one and only source? The instincts and powers of the inferior animals, with all the wonderful variety of creation, while they are the indication and the evidence of boundless wisdom and power, afford endless scope for expatiation and delight. As our capacities are strengthened and perfected during the ceaseless lapse of eternity, so it is not too much to anticipate, that we shall be permitted a perpetually increasing insight into the glories of that Providence, which then, as now, it will be our most exalted happiness to admire. The manifestations of the Deity are co-extensive with creation itself. There is no solitude—no wilderness—no ocean depths or

desert recess, which does not exhibit boundless tokens of wisdom and power; while in the wide range of animated being, the feeling heart will discover incessant subject for consolation and joy. What a blessed reflection it is, that there is no creature, however low and unimportant, from the fragile insect that flits in the noontide beam, to man himself, exalted and refined by reason and feeling, or degraded by ignorance and vice, that is not under the sedulous care of unceasing wisdom and love? The Mighty Ruler has not provided for one portion of his works to the exclusion of the rest—all are the objects of his unremitting attention. There can be no favouritism, no neglect; all are cared for, all are loved; while the well-being of each is made subordinate to its conformity to those unalterable and perfect laws, which have been laid down for all living things. Man, indeed, has received reason and feeling to guide him in the detection and observation of these laws, which, by a wonderful provision, are made the instruments of his progressive improvement. How could we indeed, suppose for an instant, that the all-wise God could prejudice by neglect, or exclusively favour any portion of his creatures; surely, such a procedure would be unworthy of his boundless love—his beneficent and fatherly care—his unerring wisdom? No, all are cherished—all are minded—none are forgotten; nor does the infinite multiplicity of his Providence cause aught to be neglected, even to the minutest fragment, or the faintest operation of his precious works.

Let us dwell on the omnipresence of the Deity. Oh, glorious and transcendent reality, that it is impossible for us—for any portion of his creatures, to cease for one moment, to exist in his presence. How great the comfort—how blessed the conviction of this mighty truth? Living or dying—miserable, destitute, or forlorn, still the all-seeing, all-pervading eye is upon us, looking into our souls, and surveying us with ineffable compassion, wisdom, and love. Oh, let us but fitly cherish this persuasion in our hearts, and misery, sorrow, and suffering, must for ever cease—for who could be permanently unhappy with the intimate belief that he was under the unswerving love and inspection of a being of infinite benevolence and power? We have reason to rejoice, even when a sincere and devoted friend provides for our welfare—but where is the friend like God; who is to be compared to him? His vision penetrates through the darkness of night, and visits the captive in his cell: it dwells by the couch of the desolate and forsaken, as with all who, however destitute of human aid, can never cease to enjoy His. Let the wretched and miserable then, hold up their fainting hearts—there is one who will never forsake them, who cannot cease to provide for them, for he sees their wants and compassionates their distress. When erring humanity inflicts cureless evil—cureless at least as regards this world, let the afflicted impress it upon their inmost souls, that there is another and a better dwelling, where they come under the immediate care of unceasing goodness and love,

and where merciless oppression shall reign no more. For earthly misery must find prompt relief, when the mortal frame, with mortal cares, are thrown off together. Again, let us think of that pervading vision which pierces through the thickest disguise that human perversity weaves to snare its victims. Let each and all strive to maintain in their souls the sleepless conviction that every word, thought, and feeling, are known to One, who sees through all things; let them cherish it, and live and die in conformity with it. The good and the wise need not pause in their career, when they reflect that wisdom and goodness Supreme, appreciate their conduct, and approve of it. A virtuous man will ever be solicitous to possess the suffrage of his fellows; but whether he is fully able to earn it or not, he may feel assured that there is One whose approbation must certainly be conciliated, by the practice of what is just and true. How expanding then, how exalted the conception, that God is the all in all—that he is everywhere, and that he is eternally present, and cognizant of all things? What topic can be urged more favourable to the interests of religion and morality—what so well calculated to raise our conceptions as to the infinite majesty, wisdom, and power of the Almighty? Let us strive then—let us try to realize a persuasion that tends to elevate man to the highest excellence of which his nature is capable, and that furnishes so exhaustless a source of consolation and joy. To be ever animated by the belief that we are in the presence of infinite wisdom and

power, is one of all others the most alien to vice and iniquity, as well as most favourable to those superior moral and intellectual energies, that should inspire a being whose destination is eternity. It ought to be felt when we rise in the morning, and when we lie down at night—in solitude as in society—during the hours of labour as in those of rest—in sickness as in health—in earliest youth as in advanced age: in fine, the pervading conviction, that we are in the never-ceasing presence of the great Father and Preserver of life, should inspire us from the first dawn of reason, to the last verge of earthly existence.

Let us have frequent communion with God—let us reflect on his goodness to us and to all, his wisdom, and his boundless power. Let us adore him—let us praise him with praise that flows from the heart, and let us be thankful for the happiness which we enjoy, and that which is in store. We cannot indeed, commune with the Deity as we would with mortal man—nor can we expect that he will immediately reply to our supplications and our praise, but we have ever before us the inspiring spectacle of his works, and the blessed manifestations of his ways. These are addressed to us and to all men, and are they not enough to actuate us with fervent, upspringing devotion, gushing from the very depths of the soul? Let us utter his praise in no set formularies of words, but clothed in the ready phrase of loving and devoted hearts. We should feel as we should think for ourselves; and those

who adore God within, will be at no loss for expressions wherewith fitly to declare their love. But this is a faculty which requires cultivation, and many a willing heart is not at first fully able to express all it feels. Nevertheless, each will do what he can, and he will be aided by the precious records of the feelings of his fellow-men, towards the Omnipotent Father of all. Even when we have acquired the faculty of addressing him for ourselves, the prayers and the praise of the wise and the good, are pleasant and profitable to peruse and to hear. The orisons of a grateful heart are ever acceptable; but of what avail are those arid expressions, which do not awake the feelings lying latent in the soul? No, our addresses to the ineffable Parent should embark our warmest, our most devoted affections—for who is so worthy of them, as the one great and almighty Upholder of created things—the equal Originator of light and life, as of everything that is dear, or excellent, or true? We should habituate ourselves to daily prayer; morning and eve, the accents of devotion and love should dwell on our lips, and gush from our hearts. We should try to feel our entire dependence on the one and only source of all that we enjoy; at whose fiat we come into existence, and by whose boundless power we are enabled to maintain it. A grateful heart will find much to praise, much to be thankful for: even in the worst of situations, there will be scope for gratitude. How much desolation and distress are allayed and lessened,

by fervent appeals to God, the afflicted alone can say. We daily witness individuals to all outward seeming plunged in the utterness of destitution, who are yet resigned and tranquil, and all from their immoveable faith in the justice, the goodness, and the unlimited wisdom of God. For must He not be wise, and just, and merciful; and must not the equal Dispenser of all good, redeem human misery, if not on earth, at least in another world? Oh, if men could only know the consolation and the limitless joy, which arise from an unceasing trust under adverse circumstances, in the ultimate providence of the Deity, they would turn to him with a confidence that nothing could lessen or destroy. A habit of prayer and praise should be generated in earliest infancy, so that the heart, with each revolving year, would grow stronger and stronger in the act, better disposed, and better able to perform it. Thus, the great Author of existence being ever appealed to, and the thoughts and feelings ever directed towards him, it would become our happiness in life, and our consolation in the hour of death. We should try to feel that he must needs do what is best, and that both here and hereafter, his divine ordinations must ever be right. The unsullied purity of childhood lays it down as the fittest period for laying the basis of an implicit reliance on our Maker; it is then, that the first fresh feelings of the heart, as awakened to earthly parents, may be directed towards God, and the untainted innocence of early youth, made the

vehicle of that precious devotion which is to reign throughout eternity. Surely, the glowing emotions thus directed, of this happy time, afford a spectacle worthy of inspiring us with an unbounded delight, only perhaps to be surpassed by that which we experience when man has cast off fierce emotions and erring ways, and turns with a contrite and willing heart to the only source of peace and joy. Devotion to the Deity should witness our utmost efforts to divest ourselves of every sinful thought, of all vain passions and ill-directed desires. We should strive in utter annihilation of self, to reflect on our perfect dependence on him, and on our enjoyment of the countless blessings that flow, not from our deserts, but his beneficence. We should task our intellects to discern the actual relations which we maintain towards him—our littleness, and his greatness—our feebleness, and his might—our helplessness, and his maintaining power. The heart must indeed be awakened, but so must the understanding, that our devotion may not run into error or fanaticism, or imagine anything that could be unworthy of him. Let us never forget that we must love God with intelligence and purity of heart; with probity, good faith, and the unremitting exercise of all the excellencies of our nature. He knows what is best, and will do it. Let us ascertain his providence and submit. It is his part to order and direct—ours, to conform and to praise.

It behoves us to study the providence of the

Deity, and to make conformity to it our rule. Were men to do so, the miserable anomalies that subsist in the moral world, would for ever disappear. We observe one universal principle obtaining throughout creation, which is so much the more perfect, the more we are able to see into it. Could we but witness the entire, our love and admiration would proportionably increase. The blemishes which seem to our imperfect vision to obscure it, would vanish into nothing contrasted with the majesty of the mighty whole. But the general solution already given, holds good in every case—that no imperfections are risked, unless to obviate a greater evil, and to secure a vast preponderance of good. The power of option and selection has been placed in our hands, which could not be done without leaving a possibility of incurring error. Now, it should be the unceasing effort of all who are desirous of promoting the happiness of their species, to demonstrate the order of Providence, to inculcate submission to it, and to point out the endless blessings that flow from it. The will of the Deity is manifested continually, now, and yesterday, and for ever; varying neither with times nor with seasons, but at once immutable and universal. For it is framed upon all the particulars that can possibly occur, from the eternity which has preceded us, to that which lies before. If any better order had been possible, it must necessarily, in conformity with the dictates of Supreme goodness and boundless power, have taken place. For it flows from God,

and, consequently, is at once perfect and unalterable. Let our prayer then, to the Deity, be not to modify his precious providence to suit our limited views; let our desire be to obey, rather than to alter—to submit, rather than to oppose. Now, we should try to comprehend this providence; to weigh it in our souls, and to imbue ourselves with its excellence. Much we shall never know—more, we cannot know, yet we shall at least be able to lift a corner of the mighty veil, and to receive grounds the deepest and most ineffable, for unlimited trust, consolation, and joy. It is not a blind, undiscerning acquiescence that is demanded of us, but one that is enlightened and intelligent, and which flows not less from the heart than the understanding. If we would feel the comfort, we must seek to deserve it—we cannot have it, we cannot earn the reward without labour, toil, and pains. Is not the gracious providence of the Deity deserving of our most attentive consideration: shall other knowledge be deemed worthy of acquirement, and this, the best and highest, since it affords the most perfect ground of duty, and the most certain basis of happiness, be disregarded? It is, indeed, deserving of our deepest study, for months, and days, and years; during every interval that the cares and struggles of life permit, until we have arrived at firm and imperturbable attainments—attainments that will guide and comfort us through life, and support us in the hour of death. Certain it is, that wherever we turn, whatever de-

partment of nature we scan, the intelligent and grateful heart will find innumerable tokens of a universal and perfect provision embracing all things, at once incapable of diminution or amendment. Thus, the feeling and reflecting of every class, are cheered by the never-ceasing evidence of Divine wisdom and love. The dweller on the deep, the way-faring man—in fine, the student and observer in every imaginable line, find the thickly strewn proofs of sleepless regard and limitless power. How unspeakable the satisfaction, as we wend our way through the tortuous paths of life, to observe and to abide by the regulations of Providence—to love them in our hearts, and to cherish them in our souls? Crosses and troubles may assail us, and we may feel their sting, but we have that within our breasts which blunts their acrimony, and assures us of eventual comfort and repose. We know—we feel, that God is all-perfect and all-wise—that he has our final happiness in view, and that the trials and the vexations of life, are but as filmy specks compared with the good which is in store for us, and which we trust and believe that we shall enjoy, through the endlessly recurring periods of eternity. Let us not seek then, to alter the order of Providence—let us only strive to know it, and to make it the rule and the guide of our lives. We have been granted sufficient scope for every useful, every beneficial purpose, an overflowing supply of everything that is calculated to make us happy and wise. Let us then, rivet the laws to which we have been sub-

jected, in our very souls ; let us abide by them in sickness and in health, prosperity and adversity, in fine, in all the varying relations of life, and they will not forsake us in the hour of need. We shall thus best enable ourselves to discharge our duties, as we owe them to our fellow-creatures, and to ourselves, as well as prepare for our transition to another form of existence.

We are under the strongest of all obligations, to fulfil our duties to the Deity. Unless we do this, though we may admit it passively, we live without a sufficient practical acknowledgment of his existence. Few are so hardy as directly to deny the latter, but how many do so by their conduct indirectly ; by the absence of charity and love towards their fellows ; by the omission of good acts and the commission of ill ; and by the neglect of those daily sacrifices of the heart which are indispensable to real religion ? We must recognise God's attributes and mighty power, as well as his innumerable relations to all created things. We must adore him in our hearts, and praise him in our souls—not blindly or passively, but with intelligence and love. For the love of God, and the performance of his will, are the very religion of the heart—the religion of the virtuous and moral man. Let us then cherish unbounded reverence towards him—let us refer all things trustfully to him, as regards this life, and with hope and confidence as respects the next. God is good—he is wise—let us reflect then, on his providence, his wisdom, and his goodness. If we

act as rational beings, and carefully imbue our minds with the endless instances of his beneficence to us and to all; if we keep alive within us the flame of ardent devotion, yet tempered by the sense of our infinite inferiority, and the boundless respect and submission which we are to maintain, we may then venture to approach him with the offerings of our hearts. The other relations of man are finite, but these are infinite—others are temporal, but these are eternal. Let us cherish a strong sense of accountability towards God. He has endowed us with certain moral and intellectual capabilities, and we should cultivate these, his gifts, to the utmost. If we do not, we shall sooner or later be overtaken by the retributive justice of Nature—in other words, by the necessary results accruing from the insufficient development of our latent powers. And this leads to the question of education and of a provision for the moral culture of the community, superior to any that now exists. To a superficial observer it might seem hard to make an innocent child suffer from the neglect of parents and teachers—or a whole people, from the ill-regulated or insufficient measures of government; but what is to be done? An almost boundless capacity has been imparted to us, and if we will not avail ourselves of it, can we hope to evade the results? The evils which accrue from bad or defective training—vice, ignorance, error, and strife, are so many beacons to warn us into the adoption of a better path. These unhappy results must ever

flow from similar causes, and cannot be obviated unless by avoiding them. Misery and crime arise from moral and intellectual ignorance, and must be corrected by superior training. The institutions of society almost inevitably constrain inferior minds into the adoption of a multitude of habits, adverse not only to correct and high-toned morality, but to its essence—the adoration of God. Men will never generally worship the Supreme Being with fervour and truth, until an utter change in the present exclusive mode of education shall take place. The few who receive the best form of instruction, are insufficiently taught; the remainder who are comparatively neglected, are nevertheless exposed to cruel and sanguinary punishments for the commission of acts, which moral causation amply demonstrates, must necessarily follow the destitution and degradation in which they have been left. This is an inversion both of reason and morality; let all be instructed to the utmost, as regards essentials, and we shall then witness a diminution of crime and wretchedness, commensurate with the decline of ignorance and error, and the upspringing of knowledge and elevated sentiments. Cruel and sanguinary wars, and miserable persecutions, have been carried on by nations and sects in the name of religion; as if the pure and holy spirit which animates it, and without which it cannot exist, ever dictated similar conduct. Fanaticism, ignorance, error, and bloodthirstiness, have no claim to the appellation of religion, than which

nothing is more just, more tolerant, or more forgiving. True religion—the unwaning love of God, and the practice of his will, is the life of the soul; without it, indeed, we may have the exterior of men, but must want the singleness, the purity, and the elevation of character, which religion alone can yield. Religion involves the discharge of all our duties, though it be more peculiarly the expression of our boundless love, our adoration, and our gratitude, towards the Almighty Author of Good; still, how can this take place without that preparation for the task, which is only to be ensured by the rigid performance of everything that moral and intellectual energy, self-respect, honour, justice, fortitude, and unceasing integrity, demand of man? Oh, that all could be brought to acknowledge that the unfeigned love of God and man, and the offerings of a pure, an upright, and a grateful heart, are conditions which religion requires at our hands, and without which, it cannot exist on earth. So, devotion to the Deity and brotherly love, would go hand in hand, and man would at length, be included within the bonds of an everlasting peace.

Our duties thus branch into three great heads—those which we owe to ourselves, our fellows, and the Deity. Their importance, in one sense, is commensurate, but I would dwell more particularly on the first, because we are peculiarly recommended to our own care, and because without self-respect, moral dignity, fortitude, temperance, and energy, we cannot fulfil our duties to the

Deity, or to others. We must therefore, cherish the moral man within, as this is the source of our greatest happiness, and the contrary the origin of our greatest misery. For if we are prejudiced, or ignorant, or infected with bad passions, how is it possible to love and assist our brethren, or to tender homage to the Deity? Our active relations with our fellows are occasionally interrupted; but those which we hold with ourselves, are unceasing. Let us then, seek knowledge, and all excellence, as well as sedulously cultivate those admirable qualities, upon which moral superiority and happiness depend. Let us love virtue for its own sake, and carefully abstain from every gratification that would tend to lessen its sanction. We are not called upon to submit to evil when we can remove it, but only to bear up against it, when we cannot. External mischief may assail us, but what is to destroy the constancy, or take away the knowledge of the high-minded and intellectual man? The kingdom of the breast is our own, but we are unable to regulate the currency of outward events. Even in those cases in which we can employ no means to shield ourselves from injury, we have still the resource of elevated principle, and the resort of the citadel within, which neither bolts, nor bars, nor human might, can force. We are not required to be rich, or fortunate, or powerful—but just, rational, temperate, and kind. If men would but bring it home to their souls, that the best of all possessions might be made immutably their own, and that neither

tyranny, injustice, sickness, nor death itself, could canker or destroy them, they would seek these possessions with an avidity unhappily too rare. I do not gainsay the just uses of wealth and power, since they are great and obvious, but the abuse; I would only insist on the supremacy of moral and intellectual excellence. The adulation bestowed on the former, and the neglect, if not contempt, enmity, and persecution, which so frequently beset the latter, sufficiently point out the ignorance and apathy which prevail on the subject of the most important concerns of existence. Our necessities, however, are great, and compel an attention, which in limited minds—limited as to information and moral training, becomes exclusive. This, however, demonstrates afresh the insufficiency of existing education, and the inferior care that is taken to ameliorate the condition of our race.

The proper regulation of the feelings, affections, and desires, is among the most important particulars that conduct involves; for if we entertain no feelings which we ought to subdue, and wish for nothing for which we ought not to wish, we shall take the very means best calculated to ensure our happiness. Let us then, most earnestly desire those things, which may not only with the greatest certainty be procured, but of which the possession is the most valuable—just and well-directed affections, knowledge, energy, fortitude, moderation, and self-control. These are ends; riches and power are but means—means too, that

are principally directed to an increased supply of the gratifications of sense. A wise man may indeed, desire riches and power as instruments; but he will not seek them as ends, much less as the agents of extravagance and debauchery. It has been so ordered, that the means which conduce to excellence, are in themselves, calculated to promote it; while those which minister to vice, are further productive of the latter. It becomes us then, to seek with our most powerful energies the possessions that are eternal, and of which the efficacy can never fade or decay. Let us indeed, pursue the ordinary business of life, as men who have a higher aim, temperately and industriously, but with a sufficient reserve for the wants of our everlasting nature. Let us acquire if we can, by rational and steady industry, the requisites for ministering to our just wants and those of others, yet so as to meet the demands of the soul. The former are necessary to secure our happiness, and that of those who are dear to us, but not alone necessary, for mental and moral, is even more appalling than physical destitution. Let us then, instil into all from earliest infancy, those precious principles that are so deserving of our unceasing attention—let us elevate the soul to the contemplation and the practice of virtue; so shall we raise up men who will confer honour on our nature, and destroy for ever, the vain illusion, that some only, are capable of that excellence, which is the distinctive prerogative and most glorious attribute of humanity.

CHAPTER XXXII.

ON THE BEST MEANS OF CULTIVATING THE FEELINGS AND AFFECTIONS, AS WELL AS OF PERFECTING THE MORAL POWERS.

I. It has been urged again and again, that specific means must be had recourse to, for developing the feelings and moral powers; it is not enough to trust to the unassisted provisions of nature; they must be carefully turned in given directions. Our capabilities are enormous, but their evolution is left in a great measure, to human care. Even the efforts made with this intent, are productive of advantages that could not otherwise be secured. To ensure the development of the heart, the feelings must be duly cultivated; for it has been shewn, that our moral judgments are compounded of intellectual conclusions united with certain feelings. Now, these could not be formed, nor could we decide in the various conjunctures of life, without mental culture. The more perfect and diversified this is, so much the more so, everything else alike, will our moral judgments become. Adults improve by reflection, action, intercourse with the world, oral instruction, and the perusal of superior works; but the foundation must be laid in childhood and youth, by means of precept, example, and judi-

cious training. In both cases, the formation and observance of practical good habits, are imperatively requisite. It is not less indispensable in order to secure correct moral judgments, that the heart and feelings should be assiduously cultivated. The man with little feeling is apt to prove immoral, or at least, limited and restricted as to his conceptions of duty; the heart is necessary to provide an impetus, and to yield scope to the intellect, as well as to enforce and confirm the dictates of both. Of how many facts in the wide range of moral science, is the apathetic man wholly ignorant, or dimly conscious? The most sublime truths are pressed upon his attention in vain; he is not perhaps, so much unwilling, as unable to perceive them. He will reason coldly but immoveably, against doctrines, the certainty of which, a little feeling would instantly render manifest. His heart is defective, but not his head; and unless the former can be roused, it will be impossible to influence the latter. Hence, the error of that morality which appeals only to the understanding, and on the other hand, the success and the permanence even of erroneous doctrines, when allied with the feelings and grafted on the heart. Let us cultivate the affections and moral powers from the beginning; let us imbue the infant mind with the vital principles of morality, and let us lay the foundation of the love of virtue, not by force or constraint, but by means of the caresses, the often renewed instruction, and the varied illustration, which cultivated

hearts so well know how to employ. Above all, let evil example be averted, and that which is good, encouraged; and so soon as it is practicable, let us engage the child secretly and unostentatiously, in deeds of charity, kindness, and love. Let us shew him that every living thing is worthy of his care; but above all, his fellow-creatures; and first among them, his parents, his relatives, and all those into whose immediate contact he may come. Teach him to be grateful to those who are instrumental in rescuing him from the contamination of ignorance, error, and crime, and in planting the seeds of knowledge and virtue in his soul: but especially, imbue his heart with boundless gratitude to the Author of Good—from whom all gifts come, and to whom, we can alone owe the possession of anything that we enjoy. Impress love and devotion towards the Deity early and late, by every fitting and gentle means; and whenever the heart is softened, hasten to embrace the precious opportunity for nurturing that boundless submission towards the Divine will, which should never languish or die. Teach the child to express his thanks and his acknowledgments in daily prayer, so that the habit thus early created, may not experience decay. There are a thousand ways of developing the feelings, affections, and moral judgments, which intelligent minds and feeling hearts will be ready to devise—ways, by means of which, inward emotions of joy and delight may be so closely allied with the sense of duty, as to enable it to overcome all the

trials, temptations, and sufferings of life. The selfishness so natural in early infancy, must not be rudely interfered with; it is a provision for that helpless period, and a means, when properly directed, of leading the soul to disinterested excellence. Attention should be gradually worn off from matters of sense, and directed to those of feeling and intellect, until that justly-laboured empire between the two is established, which should subsist in every well-regulated mind.

II. Not the offspring of the rich alone, should thus be trained, but children of every class. The everlasting interests of all should be attended to with a firm, yet gentle hand; eradicating bad passions, and implanting good—in fine, employing every means that earthly prudence and affection can dictate, to favour the production of a pure and unimpeachable morality. How many admirable treatises are extant, with the contents of which, so far as a judicious selection would extend, children might be made conversant? Morality should be instilled, not with a dry and arid voice, but with the sweet and gentle tones that issue from the heart, and of which, the impression is not to be eradicated. Oh, let every child then, whether of rich or poor, be impressed with the beauty and the advantages of truth from earliest infancy, and suffer not a single human being to remain ignorant, much less vicious and immoral, from the absence of that precious knowledge, which it would be so easy to communicate to all. It is impossible for vice, error, or ignorance, to

disappear, if means are not made use of. If we admit that knowledge is desirable, are we justified in the avoidable delay of a single moment, in the promotion of anything that tends to advance it? If moral education be good for one, it is so for all; and if this be true, in the name of justice and mercy—in the name of suffering humanity, let it extend to all.

II. The influence of public opinion with regard to the improvement of society, is all-powerful. If it be elevated and enlightened, the community is sure to prosper; if, on the contrary, it prove vicious and corrupt, the results will correspond. Hence, one of the surest engines for working good, is an elevated public opinion. The latter is perpetuated in an erroneous form, by faulty institutions, imperfect training, and checks on the diffusion of knowledge. Intelligent and moral-minded men, are called on to do all that their individual influence will permit, to purify and direct it, as it is to the exertions of such, that the enlightenment which pervades the world is mainly owing. The press should be again and again appealed to; and writings in favour of universal education, arrangements for bettering the condition of the community, and for extending to all the blessings of superior political institutions, ought to be energetically diffused. These, in process of time, would serve to create a high-toned public feeling, fully sufficient to work out every desirable change. Every restriction that has the slightest tendency to impede the dissemination of

useful information ought to be cast aside; while no class of the community should be excluded from the blessings of knowledge. It is no less singular than true, that most of the moral writings of the ancients are rejected in our schools; while others, some of them most objectionable, are retained. Thus Seneca, Plato, Epictetus, or Antoninus, are hardly read; yet many of their works might be perused with lasting advantage. Even in our own language, not to mention others, few read, or at least study, so as to make their own, the beautiful productions of a Cudworth, a Wollaston, a Derham, a Ray, a Paley, a Ferguson, a Smith, a Stewart, a Barbauld, or a Brown. The authors whom I have mentioned, are worthy of crowns of gold. Their names, and the names of all who have thus served mankind, should be held in grateful remembrance for ever; while their works should be circulated and perpetuated to the utmost. But it is not to the writings of such, that we should wholly trust. Moral and religious knowledge, with information relative to the works of God, ought to be communicated to all. Thus, the eternal principles of religion and morality would be disseminated, while the pure fountains of truth, freed from every admixture of gall and bitterness, would spread abroad their sweet and precious waters, to gladden and refresh—to instruct and to guide the hearts of all mankind. Why should teachers of moral science be confined to the walls of universities; such knowledge is required for all the purposes of life? A frightful degree of

ignorance, which nothing short of the diffusion of moral and religious truth can dissipate, pervades the community. Until education be properly attended to, the politician and the philanthropist exert themselves in vain. It is easy to perceive that superior institutions cannot exist among an ignorant and depraved community. Any plan with regard to political renovation, which does not include the best form of instruction for all, must be impracticable, inasmuch as a vicious and ignorant multitude can neither comprehend nor carry it into execution. A few ardent and generous spirits cannot permanently inspire with their own glowing sentiments, the dull, the sensual, and the debased. Universal liberty is only compatible with universal knowledge and enlightenment. How is it possible indeed, to universalize just and free institutions, when the greater portion of every great community in the world, is plunged in physical or moral destitution? Some, in what might be termed the fanaticism of their liberality, overlook these facts, and would force a reformation for which they have not paved the way. Let us achieve it indeed, but let us include superior moral and mental culture, as well as a better provision for the material wants of all. The general diffusion of sound moral and religious knowledge, would terminate in the gradual introduction of every measure that was further calculated to promote the well-being and happiness of mankind. No reform without this can be real, and all attempts to advance the one, should go hand in

hand with those that are calculated to promote the other. It will thus be seen that violence can never be the leading instrument of human amelioration. Appeals to the sword indeed, are sometimes rendered necessary by unhappy contingencies; but when these have passed away, the same necessity still recurs for individual effort and social improvement. Moral and religious knowledge is destined to be the mighty agent for effecting a revolution in the fortunes of our race. Peacefully and quietly it works its way through the channels of opinion, banishing error, ignorance, oppression, and crime; and shall continue to spread with ever-enlarging circle, until at length, its gentle folds involve the family of mankind.

IV. Existing regulations with regard to property, and the distribution of wealth; are in many respects injurious to public well-being. The right to property should be sacred, and subject to the discretion of the individuals possessing it, or the public expression of their will. It never has been so however. In most countries vast sums are yearly abstracted, if not by open violence, at least by tacit intimidation, and applied to purposes frequently bearing not even a remote reference to the public good. Superior moral and intellectual motives do not generally govern the distribution of wealth, and there are multitudes to whom its mere possession, independent of all use or rational enjoyment, is the highest pleasure. Now, so long as such a misconception as to the sources of human dignity takes place, bet-

ter arrangements with regard to the production and distribution of wealth, must remain difficult or impracticable. Assuredly, the physical, as well as the moral condition of the great mass of mankind, is deplorably imperfect; before this can be altered however, prevailing ideas will require to be modified. The world fortunately, must go unceasingly onward, in the path which Providence has assigned, fulfilling the blessed and happy destinies of our race. Again and again, it must be urged, that the adoration which wealth receives, should be transferred to knowledge and moral worth; the minds however, of the large majority of the existing generation, are so pre-occupied, that the change as regards them, is not to be expected. Nothing less than the cultivation of the moral powers of all, from the earliest period, will suffice. Education indeed, must be the ultimate resort, and last best hope of every lover of his species. A few in advanced life, may be reclaimed from error, but the mind in youth adapts itself with perfect facility, to the reception of all impressions, which ever after, are retained with almost imperturbable firmness.

V. If error is perpetuated by associating with those who are affected with it, how much more will the adherents of truth, be comforted and supported by mixing with their fellows? To dwell in the society, friendship, and esteem, of the wise and good, affords much of the purest and most unmixed happiness that life can yield. The superior capabilities should be cultivated from in-

fancy, not in one sex, but in both—not in one class, but in all. There should be no monopoly of knowledge, any more than of the light of heaven; the one is not more necessary to the physical, than is the other to the moral man. Like all other monopolies, it counteracts its own purposes, inasmuch as information confined to the few, is infinitely less beneficial than if it were common to all. Education is the common right of all, and it is the bounden duty of society to see that all obtain it. The omission is a crime—a crime against the individual, and against humanity. At birth, the innocent babe cannot enforce its rights; arrived at adult age, ignorant, and perhaps depraved, the time for doing so has passed away. The infant man is dependent on others for the fulfilment of his claims; and assuredly, it is a duty as incumbent on society to train up his soul to knowledge and virtue, as to maintain uninjured his physical existence. Oh, let not the soul dwindle and perish for the want of that precious culture which raises man to his highest dignity, nor contribute with a sparing and scanty hand, to the development of those noble qualities which elevate him to that admirable supremacy, of which his nature through the bounty of Providence, has been rendered capable. If so much is lost by the deficiency of intellectual, how much evil must accrue from the absence of moral culture? That the existing apparatus of instruction is insufficient for its purposes, let the daily register of human crime and

suffering declare. Something in addition, of greater efficacy must be resorted to; and first, universal education, with moral and religious culture, day by day, and if it were possible, hour by hour. A single human being whose heart and understanding remain uncultivated, incurs the imminent risk of becoming an instrument of misery to himself and others. Is it too much to say that man cannot realize the happiness which it is in his power to achieve, short of the moral and intellectual development of every individual of his race? For if any continue ignorant or vicious, the consequences must ramify over the whole of society. It is the immediate interest of all, that all should be happy, and that the intellectual and moral powers should be cultivated to the utmost. For if any omission on the part of society be productive of error or immorality, the consequences, by the inevitable retribution of nature, are felt by all. So much then, for the motives which are to inspire us with untiring energy in the task of renovating the condition of society. And let those—the wise and good of their day—those who so far as the better impulses of our nature are concerned, are the vicegerents and the interpreters of Providence, do all that in them lies, to fulfil its dictates to the utmost. Morality and religion are man's chief strength—his highest good—the things in fine, that minister to his greatest happiness; and shall we then, leave anything undone that is calculated to advance them on earth?

CHAPTER XXXIII.

ON THE PERFECTIBILITY OF THE HEART AND MORAL
POWERS HERE AND HEREAFTER.

FROM the progressive improvement of the moral powers in this world, we necessarily infer the continuance of the same process hereafter, accelerated however, by the unbounded facilities and unceasing employment of them, which shall then subsist. At the same time, the former is among the proofs of the existence of that hereafter, as well as of the mighty Being by whom all things are planned and ordered. Who can doubt that such admirable qualities as those with which we have been endowed, bear the impress of boundless skill? Great as is the devotion which the works of nature inspire, and unlimited as is our faith in their testimony, the beautiful and diversified powers of the human mind, yield the highest and most superlative evidence. Even in this world, the progress of humanity is destined to be great and resplendent. It is impossible for the feelings, the moral judgments, and the intellectual powers, to go on realizing a continual progress, without inducing the happiest changes in the condition of mankind. In what else in truth, if not in this, does their real welfare consist; and if they have been able to arrive at their present condition

from one of absolute ignorance, may we not with still greater certainty, anticipate a further, and more striking advance in coming times? Assuredly, the civilization which is not vested in the joint possession and universal cultivation of the excellencies and powers of our being, must be impermanent. If mental and moral culture, with physical excellence, be confined to the few, it cannot prosper, inasmuch as the only legitimate end of civilization, is that all should be moral, all intelligent, and all provided with the material comforts of life. No community however, whether now, or in past ages, has realized these conditions. If we look to the ancients, we find partial civilization, tyranny, ignorance, superstition, and slavery, a state of things which largely continues to the present day. Greece and Rome in which the few alone enjoyed opulence and mental culture, sank to the earth oppressed with slavery, ignorance, sensuality, and never-ceasing animosities. It will be difficult for modern nations to escape the risk of intestine convulsion, unless measures be taken to work that peaceful moral revolution, by which all shall come to enjoy their natural rights—universal moral and intellectual culture, and physical abundance. Outraged humanity resents the infringement of her dues, by those hideous crimes and dreadful upheavings, which ever and anon, characterize society, so improperly termed civilized. These are so many tokens of the retribution of nature—so much fearful evidence that she has not been

treated as she ought. Were things on a proper basis, could such occurrences be: would it be possible to witness the daily commission of theft, violence, and the general prevalence of ignorance and immorality? If the public could once be convinced of the infinite importance of universal education, the powerful energies now squandered on matters of inferior moment, would take their proper direction, and this inestimable good be achieved for mankind. Sooner or later however, it must come to this; knowledge and moral culture shall no longer be confined to the few, while truth, religion, and all excellence, shall spread over the earth like the light of the sun, redeeming the world from ignorance, misery, and sin. The enlightened and moral-minded must unremittingly exert themselves towards this great end; in time, their numbers will increase, and the good which they have sought to accomplish, will be realized. Truth will eventually be cultivated for its own sake, and the period must arrive in the annals of humanity, when knowledge and wisdom shall be persecuted no more.

The purification and elevation of the feelings and affections, as well as our moral and intellectual advancement, are caused by means, the operation of which, though it may be retarded for a time, can never be wholly suspended or done away with. I do not here allude to the progress of this nation or of that, of one community or of another, but to that of the whole human family; and this, not for a brief or passing period, but for one

commensurate with the existence of our race. A given people may advance or retrograde, but the species is ever progressive; yet, to a moral certainty, it would not be possible for a single people to go back, provided its civilization were of the right stamp. When sumptuous accommodation, luxurious food, lofty edifices, and rich attire, extend only to the few, no wonder that the possession should crumble into dust. Baalbec, Thebes, Persepolis, Carthage, and even Athens and Rome, are now no more; but if the power which founded these great cities, had been directed to the cultivation of equal happiness, their existence would have been enduring as their names. It is impossible for any community possessed of ordinary physical resources, to be broken up, if the joint happiness and joint cultivation of the moral and intellectual powers of its members, be adequately attended to. On the other hand, mere material possessions will be insufficient to maintain national existence beyond a certain period. If the few who are endowed with superior energies—if a Phocion, an Aristides, a Brutus, a Cato, a Hampden, ■ Washington, or ■ Kosciusko, were able to effect so much by the mere stress of moral courage, what, within the boundary of possibilities, would be unattainable to a people composed of such? Now, there is no reason why whole communities—ay, and the world entire, should not emulate the good qualities of these, and other brave and patriotic men. The lover of his kind hopes for the amelioration of all; and however much he

may endeavour to promote the immediate well-being of those around, must feel that the general happiness is inseparably connected.

The moral and intellectual, commensurately with the physical progress of mankind, is a slow but certain remedy for all the defects of their position. God's government is just: he would expose us to no evil, without at the same time, furnishing an adequate remedy. If our capabilities be not elicited, what can we expect to reap, but the consequences of our neglect? The reward, whether it reside in corporeal well-being, intellectual, or moral excellence, must be wrought for before it can be won. However painful the process, the end is sweet—in a word, if we will not endure the cross, neither shall we wear the crown. The labour and toil of exertion, however, are allayed by the consideration of the object; but what is to alleviate ignorance, sin, and error, with all their direful consequences? We are subject to few physical, and to no moral evils, that may not be removed if we will. Even the former are not without their mitigation; while the enlightened and virtuous man is always able to find support and refuge against unavoidable ills, in his resignation to the will of a just and merciful God. To subject us to gratuitous and needless misery, is a supposition at once so monstrous, and so totally opposed to all that we are able to conceive of the attributes of the Deity, as hardly to demand the consideration of any rational mind. There is no evil from which mankind, whether individually or collectively, may not free themselves,

if they will but exert those precious energies which have been given them whereby to secure their happiness. Their present condition, from the long continuance of error, ignorance, superstition, and misrule—in a word, from the insufficient cultivation of their actual capabilities, is such, that it will require the efforts of successive generations, all co-operating in the best direction, to raise their position to the height which it should occupy. There is no immediate prospect however, of these being fully made—meanwhile, it is out of the power of individuals, or even of nations, to remedy defects that might otherwise be set aside. Of necessity then, there will be much to encounter—much scope for resolution, fortitude, and forbearance. Still, the inward satisfaction accruing from what is right, will always alleviate, and often compensate inflictions that may not be wholly foregone. There are occurrences however, which no alteration in the state of society can entirely obviate; among these are diseases, and more especially, death. The frequency of the former indeed, may be immeasurably diminished, but death will still ensue. If, however, we examine this phenomenon so long enveloped in the drapery of the grave, we find no cause for dread. A change, which under the ordination of Providence, removes us from an inferior to a superior condition of existence, which illimitably enlarges the scope of our faculties, and which brings us from time to eternity, can be no evil, as in truth it is not.

It is just to conclude, that as our actual con-

duct influences our condition on earth, it must continue to do so hereafter; though, to what extent, the curtain impenetrable to mortal eyes, renders it impossible to know. It is obvious, however, that the relations of a virtuous and intelligent human being, with the wise and happy spirits of another world, and the various objects of instruction and delight which it will unfold, must be very different from those of a perverse and ignorant one. Nevertheless, the Deity is merciful and good; and seeing the influence of circumstances for good and for ill, we may venture to hope and to believe that some remedial process may be instituted, whereby all shall eventually be enabled to assume a higher and a better place. In the world to come, physical enjoyments, and physical temptations, at the expense of our own well-being or that of others, will cease, and moral causes come solely into operation. Such a state of things must act powerfully in behalf of spiritual amelioration: and if we consider the unlimited duration of eternity, and the momentary continuance of earthly life, it affords grounds for the presumption that the measureless facilities which exist in the former, must sooner or later, work their natural result, in the mental and moral purification of all who shall come in contact with them. Still, the inference holds good, that our feelings, ideas, and actions, during our mortal existence, must powerfully modify our condition hereafter; while at the same time, it yields fresh incentives for the cultivation of that excellence,

to which it is at once, the highest felicity, and greatest glory of humanity, successfully to aspire.

Our material organs are a scaffolding for the gradual spiritualization of the heart and moral powers. That they are so, no one who has paid sufficient attention to our nature and constitution, can for a moment doubt. The body indeed, is a garment for the soul, and when its purposes are accomplished, being worn out or destroyed, is cast aside. Through its instrumentality, we are made acquainted with the bright and glowing scenes of creation; with the face of human kind, and with the material evidence of Almighty power. The mind by its means, receives the seeds of knowledge, and is imbued with moral and religious truth, with human affections, and with the love of God. Every arrangement connected with it, discovers boundless wisdom and power. In the first period of life, everything is sensual; nothing is felt save the impulses which relate to animal preservation. The gratification of these, proves the source of various pleasures, which, through the wonderful agency of association, give rise to different affections. These, in their turn, by the further continuance of the same process, become more or less disinterested; and as they relate to our parents, our children, our brethren, our countrymen, and the family of mankind, are reciprocally enhanced, and coalescing together, become the origin of the highest and purest of all affections—the love of God. Their habitual exercise and the steady performance of moral

duty, gradually associate them with every accessory object. Thus, the love of duty is formed and strengthened, until at length, its permanence is secured without any reference to immediate advantages, perhaps indeed, with the risk, if not the certainty, of material loss and mental suffering. As life advances, the intellect expands, the judgment becomes clearer, and less liable to be obscured by the mists of passion and prejudice, while the affections are more extended. Individual objects of love and tenderness are successively taken away, while animal pleasures and propensities almost wholly cease, and give place to moral habits, feelings, and pursuits. To a properly constituted mind, the vicissitudes, the misfortunes, and the joys of life, afford ample scope for reflection and improvement. Thus, sickness as occurring in ourselves or others, and the general aspect of human mortality, are eminently calculated to impress our minds and hearts, with a deep conviction of the fugitive and uncertain tenure of earthly existence, and the necessity of directing our attention to the one and only source of all things—our only hope and comfort—the all-wise and immutable God. Our love for humanity in the aggregate, will increase, while that towards individuals will slacken and decay; for we can no longer love any, as we have loved our early and dearly cherished friends—our children, parents, husbands, wives, brothers, and sisters. Such precious relations can here, be reproduced no more, and thus, our hearts come to long for the happy term

which is to enable us to enjoy them again, in the boundless regions of eternity. There, we shall meet the friends whom we have loved on earth, and from whom no second death can separate us. Thus, our thoughts and our feelings become gradually spiritualized, purified, and exalted, and we come to put our only trust and dependence in the Author of life. It behoves us indeed, to think often of those other scenes, to which all must finally repair—not with fear or apprehension, but with tranquillity and joy; as a home and as a final resting-place, prepared for us by the great Father of all; and to look forward to them with the utmost energies of our souls; so that living or dying, we may enjoy the approbation of our hearts, and the blessed consciousness that we had lived as became beings placed in a flitting state of existence, to prepare for a higher and more exalted sphere, in another and more permanent world.

CHAPTER XXXIV.

ON OUR CONDITION HEREAFTER.

OUR positive knowledge of futurity, so far as details are concerned, is glimmering and uncertain; not so however, as to the general scope and intentions of Providence. Any minute or specific information would turn us from that attention to worldly affairs, which our earthly welfare demands; but to have excluded it altogether, would have been adverse to that superior moral conduct, which the hope of an hereafter alone can inspire. At the same time, this hope is only to be generated by the active cultivation of heart and understanding; for without the latter to direct, and the former to urge, it cannot be. The prescience of moral, rests upon a basis equally stable with that of physical events: the facts vary, but the results are no less certain. If indeed, there be any difference, it is that moral events regarded as future, are the more certain of the two. Worlds may pass away and be no more, but moral truth, and the relations of spiritual existences, must remain inviolate. In the physical sciences—astronomy for example, we determine occurrences hundreds or thousands of years in advance. With regard to moral science, the phenomena upon which we reason, are of a dif-

ferent order—in the one case, they relate to the world without, in the other to that within; but they are equally under the regulation of their respective laws. The changes of the inner world, in all the range of its wide domain, are subject to the same order as those of the outer, of which our sensations are the register and the index. Human experience demonstrates in the most striking manner, the moral attributes of the Deity; the conviction of their existence and continuance is irrefragable. God cannot cease to be supremely wise and good; and we must feel an unswerving certainty, whether as regards this state of being or the next, that we shall enjoy the same enlightened and paternal care, and equal manifestations of Almighty power. It is altogether impossible, wherever we may be, that the Deity can act otherwise than in the manner that shall most redound to our eventual happiness and improvement. We cannot inspect the arrangements which are prepared for us, but we may feel assured that they are the best that boundless wisdom and love could devise: for are we not created by God's own hand, and shall he not do what is just and right by us? He cannot have the faintest interest or motive to make us—his children and his creatures, unhappy, whether in time or in eternity; but every conceivable inducement to the contrary. We can determine nothing, except in so far as it is conformable to the will of God, as manifested in his providence, and to legitimate inferences from his ascertainable attributes. So

long as we confine ourselves to this, human reason—itself a Divine gift, and intended to be made use of, maintains its just position, while its conclusions on moral, are no less worthy of attention than those on other subjects. It is impossible that the universal aspirations of the great, the good, and the wise, can be destitute of foundation. The noble qualities of the heart and understanding were given to instruct, and not to deceive; and when we find the desires and the wishes of mankind to centre in one common object—the hope and belief of a happy immortality, we cannot for a moment suppose, that it is otherwise than the sure and certain anticipation of so precious a reversion. For the wishes of the wise and good, whether they regard the world in which we live, or that to which we aspire, must ever involve what is desirable; and therefore as such, and further, as the possible expression however imperfect, of the will and intentions of the Deity, we may infer the highest probability, if not the entire certainty of their accomplishment.

Our ignorance and the want of reflection, have invested the transition to which we give the name of death, with needless terrors. That these are not universal must be freely admitted, but then they are little less so, else why the dusky pall, the gnawing worm, the decaying relics of mortality, and the other images of desolation and dread, that we are wont to associate with it. The body must indeed perish, but the soul lives; then, why dwell upon the useful and necessary processes

of the one, when the precious realities of the other await our attention? If indeed, the immortal spirit descended into the tomb, and were chained to corruption and decay, or participated in them, we might mourn, but it is far otherwise. The materials of our frames serve a long succession of animated being, after our earthly tenure has been yielded up; but the soul wings its way to other regions, no more to be connected with the fleeting combinations of matter. Then, why tie down our thoughts and feelings thus, when the prospect of everlasting life is opened out to us? We cannot but bitterly grieve when severed from the objects of our affection; but they have not indeed perished, but have entered upon a new life, which is to have no end. This is a consideration which lulls the sting of sorrow, and blunts the barbed arrow which pierces the soul. What would we have—would we live on in this world for ever, immersed in the narrow circle of mortality, perhaps the prey to numberless evils—incurable, because without end? Would we exclude from the scene of life, the long series of coming generations full of activity and joy, all sent to prepare like ourselves, for a higher and more exalted sphere? And would we debar ourselves and them, from the expanding existence, the glowing delights, and the extended sphere of duties which are involved in a futurity? No, let us ever be prepared, and in cheerful anticipation of the change; let us connect it with happy images, and look upon it, not as the avenue to darkness and gloom,

but as one to the regions of hope and joy. We do not die, but are born to a new life : we shake off the heavy impediments of matter which clog our souls, and enter upon other and more glorious relations, not only with the spiritual, but probably with the material universe ; and we part with an instrument, beautiful, if we consider its peculiar and comparatively inferior purposes, but every way incapable of ministering to the wants of an everlasting spirit. A perpetuity of earthly existence, ever associated with the same objects, and with a limited scope for improvement, would be dull and vapid, contrasted with the unlimited range, and the boundlessly diversified occupations of a world to come. Incorrect conceptions indeed, as to our condition hereafter, must necessarily invest it with an aspect widely different from the reality ; but it may be safely asserted, that any which do not include the progressive improvement and final happiness of all God's creatures, are at variance with the clearest dictates of Divine providence, and unworthy of beings whose belief should be in full accordance with the glorious future to which we all aspire. Death is the portal to the blessed realms of immortality—the opening to light and life, to peace and joy, not less than to endless moral and intellectual advancement. We should look to, and welcome it, as our last best refuge ; as removing the only obstacle to the happiness and improvement of which we have been rendered capable, and as placing an insuperable bar-

rier between us and all oppression, misery, and sin.

It is doubtless, impossible for a limited creature like man, to conceive the details of the spiritual world. We can only frame general conclusions, which if not enough to satisfy our longings, prove at least sufficient to excite hope and joy. We may be assured that nothing can occur hereafter, in opposition to what we are able to learn here, of the providence and attributes of the Deity. God cannot contradict himself—he cannot cease to be beneficent, merciful, just, and wise. This alone, is adequate to allay every disquietude, and to console us under the pangs of sickness, and in the prospect of immediate death. We are enabled however, to experience the further assurance, that those qualities of the heart and understanding, the exercise and improvement of which redound so much to our happiness here, will continue to do so, to a still greater extent hereafter. A capacity for developing them, has not been bestowed in vain; and the virtues and the talents which we have nurtured with so much care and assiduity, will survive the dissolution of the mortal fabric, to expand still farther, in a more extended sphere of action. Our consciousness will persist after death as now, with the feelings, the affections, and the ideas, which we experience at present, but exalted, purified, and perfected. We cannot know through what instrumentality, our perceptions will take place; but however diversified, they will doubtless not

derange our identity, or produce any other than a gradual accession to our feelings and information. Then, as now, there will be the same necessity for exertion, and for regulating our conduct by the objects which we may have in view. The results however, will be greater than on earth, since our faculties will be less limited, and the range less bounded for their exercise. Nor is it perhaps too much to hope, that our progressive advancement in feeling and intellect, and our ascent among the different orders of created intelligence, will be directly contingent on our individual efforts. Now, the improvement of our intellect and affections, must be boundless as time and creation themselves.

There is much reason for arriving at the conclusion, that the phenomenal world—our earth, with the endless galaxies of mighty orbs, and their diversified inhabitants, is infinitely inferior in extent and importance to the spiritual, which we cannot see, unless in so far as our inward consciousness yields us fugitive and uncertain glimpses of it. A comparison between things dissimilar, is made with difficulty; but though imperfect, it often serves to place the objects of it in a somewhat stronger light. Yet, when we reflect upon the multitudinous, and perhaps never-ending distribution of the stars, and think that each like our own, is a nursery for immortal intelligences; that it has been so, and will be so, to an extent which we are utterly unable to appreciate: when we further reflect that this may

not be the sole means to which the Deity has resorted for adding to the denizens of the spiritual universe; and when we add to these, not only that space is unlimited, but that it can oppose no obstacle to the increase of thinking beings, with the same mighty rapidity, and for ever, it overwhelms the soul with unutterable emotions. How the communication will be kept up between the creatures thus variously produced, we cannot imagine, nor is it necessary to inquire; doubtless, the all-powerful Author of their existence, has regulated this with the same consummate wisdom which he everywhere displays. The common bond would seem to be one of intellect and feeling, and must necessarily, though to a widely varying degree, extend to all. In this world we are under a physical, as well as an intellectual and moral obligation; in the next, we shall be included under one which can have no boundary save that between right and wrong. Whether any delegated agencies shall subsist, it is impossible to know; that it should be so however, is not unreasonable to suppose. If so, we may feel assured that it is exclusively for good. The production of gratuitous evil in the world to come, any more than in this, is a supposition which is adverse to all that we are able to conceive, of boundless wisdom and power, as well as to the precious conclusion at which all things point—that every created being shall eventually go forward in a perpetual career of improvement. This is altogether irreconcilable with the possi-

bility of permanent misery or sin—conditions not less opposed to feeling and reason, than to the visible manifestations of Divine goodness. Hereafter, as now, the highest motives to conduct will be grounded on moral truth, of which the only just criterion must be the will of God. Doubtless also, we shall be thrown in a greater or less degree, on our own guidance, and permitted as at present, to reap the satisfaction accruing from our own approval and that of others. But what pen can adequately enlarge on the ravishing hope, the glorious expectation of a future—an eternal existence? To live for ever—to increase unceasingly in knowledge and excellence, and to maintain perpetual communion with wisdom and goodness, as much transcend the powers of man to imagine, as immortality itself transcends mortality. Doubtless, sources of happiness await us, of which in our present state of being, we can form little conception: wonders, as much unlike any thing which we now behold, as the particulars comprehended under the latter differ from each other. This likewise enhances the expectation; for if we can picture to ourselves so much that is good and desirable, what must the reality prove? What infinite delight will there be in surveying the boundless scenes of creation, and in investigating the sources of our knowledge, and the nature of our faculties? But these are things as to which we can have no certain knowledge. Some will go further than others; while not a few will look upon all conjectures respecting scenes so

remote, as visionary and absurd. The opinion of those however, who are so unhappy as to disbelieve or doubt on the subject of futurity, can be no criterion; and assuredly, with the well-founded conviction that we shall take our faculties and our knowledge along with us, it cannot be improper to speculate in reason, on the condition in which these may find exercise. It is a source of innocent gratification to think upon the state of our departed friends, before we rejoin them for ever. And when about to quit this world, it affords joy and satisfaction to those whom we leave behind, to hear us testify our hopes and our assurances as to the future. Were this more frequently done, it would strengthen our convictions, and confirm our principles. Certainly, the tacit consent with which all mention of death, and of the dead, is avoided, implies any thing but that rational security, and tender hope, with which we should regard futurity. Let us then be men—let us raise our hearts and souls with implicit reverence and unbounded trust, towards the Master of life—to Him who is Lord both of the living and the dead, and alike the wise, the just, and the merciful Arbiter of every form of existence.

As a just, enlightened, and affectionate intercourse with others, is among the highest pleasures of this world; so doubtless, in that which is to come, much of our happiness will flow from an unceasing communion with the wise and good. It is not to be supposed that this will be limited to those who inhabited the earth with us; it is probable, nay certain, that it will extend to every

order of created intelligence. Thus, there will be a scene of improvement—objects of imitation, admiration, and love, to an extent of which even our feeble anticipations are adequate to inspire us with rapture and joy. Nothing short of actual fruition however, can yield us any sufficient conception of that glorious condition to which it is the solace of humanity to aspire. That it will be in all respects, worthy of its Supreme Author, we cannot doubt, and upon this blessed conviction let us take our stand. It is indeed true, that no gratification is so great as that which accrues from the society of our kind, but then, to enjoy this to the fullest extent, we must have performed our duties—we must be virtuous, we must be intelligent, we must be wise. In the world to come, it is not irrational to expect a condition of things in some respects analogous, and that the satisfaction arising from elevated intercourse, will be contingent on the assiduity with which our faculties are cultivated, and our tasks fulfilled. How great then, will be the happiness of maintaining perpetual communion with superior beings; of growing in knowledge and excellence, and of having our souls continually uplifted to purer and higher conceptions, of the infinite wisdom and goodness of God? But our communication with others will not be restricted to the interchange of ideas, but shall extend to that of the feelings and affections. And if our short career on earth is adequate to the production of so much pleasure from this source, what may we not expect from the boundless facilities,

and unlimited duration of an hereafter? This indeed, is what no human eye has seen, what no human tongue can tell. We pierce but dimly into the mighty vista of futurity; but we perceive enough to raise our hearts with gushing praise and boundless love to the only Source of life—to whom we owe our being, our happiness, our earthly comfort, our present joys and hopes of future.

The third and last part of this work is now complete. I have endeavoured to paint the mind; to shew the origin of our moral judgments, feelings, and affections; to depict the excellencies of which we are capable, and the defects to which we are liable; to analyze the changes which the various conditions of our being undergo, and the laws by which they are regulated: likewise, the influence of the heart on the understanding, our various duties, and the best means of advancing the moral welfare of mankind; and lastly, the progressive perfectibility of our nature, our condition hereafter, and our hopes of attaining to it. I have everywhere insisted on the obligations of religion and morality; on man's duties to himself, to his fellows, and to his Creator; and to the best of my ability, have fulfilled the three-fold intention of this work—the analysis and detail of our physical, intellectual, and moral constitution, and now conclude the task. That it may be of some use to my fellows—that it may serve however feebly, to promote the cause of truth—of humanity, is my earnest, my only wish.

BY THE SAME AUTHOR,

*An Exposition of the Nature, Treatment, and Prevention
of Continued Fever, pp. 202. London: 1835.*

OUR readers will perceive what pains Dr. M'Cormac has bestowed upon his subject, and what learning he has brought to bear upon every thing connected with fever. We beg to recommend his work in the strongest terms.—*Dublin Medical Journal*.

Doctor M'Cormac's work will be perused with great interest and advantage, in so far as he illustrates, with great learning and ability, the observations and experience of all the most eminent pyretologists, ancient and modern, foreign and domestic. Dr. M'Cormac indeed, possesses the advantage of personal experience, not only of the ordinary form of fever in these countries, by his position as Physician to the Fever Hospital of Belfast, but of the more rapid and formidable variety of disease prevalent in Africa, and other tropical countries. Minute and practical acquaintance with the pyretological authors, not only of France, but of Italy and Germany, has enabled him to illustrate his subject with a degree of literary information, not very common in this country.

The author gives a clear and instructive statement of the remedies most likely to prove beneficial in conducting fever to a beneficial termination; also, a very instructive summary of the rules most likely to prevent the rise and propagation of this disease.—*Edinburgh Medical and Surgical Journal*.

We strongly recommend Dr. M'Cormac's book, as an elaborate and judicious review of facts and opinions, and withal a philosophical and practically useful treatise on the subject of fever.—*Medical Quarterly*.

It is really astonishing that the author could have condensed such a fund of information within so small a compass. As a compilation, this work is unequalled in our literature, and well deserves a place in every medical library.—*London Medical and Surgical Journal*.

A very useful and interesting article might be formed by a reviewer from this book, by simply taking from it, and assembling in a compact form, the personal observations, and previously unrecorded facts, which the author has scattered through his pages, as the result of his own experience. We commend the work to the profession, as an excellent exposition of that species of bodily derangement which is known by the name of *Continued Fever*. It is a long time since we have met with a writer whose experience, learning, and judgment, so well entitle him to discuss this hacknied subject, and whose literary abilities have so ably served him in the task.—*Lancet*.

ERRATA.

- Page 28, line 8, *for 2, read 3.*
- 38, — 27, *for stints, read stunts.*
- 75, — 18, *before go, insert will.*
- 77, — 21, *for are, read is.*
- 123, — 5, *for education, read recreation.*
- 139, — 20, *insert VI.*
- 145, — 1, *for has, read have.*
- 204, — 6, *for zeal, read real.*
- 261, — 30, *for 3, read 4.*
- 264, — 15, *for 4, read 5.*
- 337, — 14, *for I., read IV.*
- 379, — 14, *insert II., and alter seriatim.*
- 392, — 27, *for abrogation, read abnegation.*
- 492, — 24, *dele III.*
- 539, — 9, *for II., read III.*

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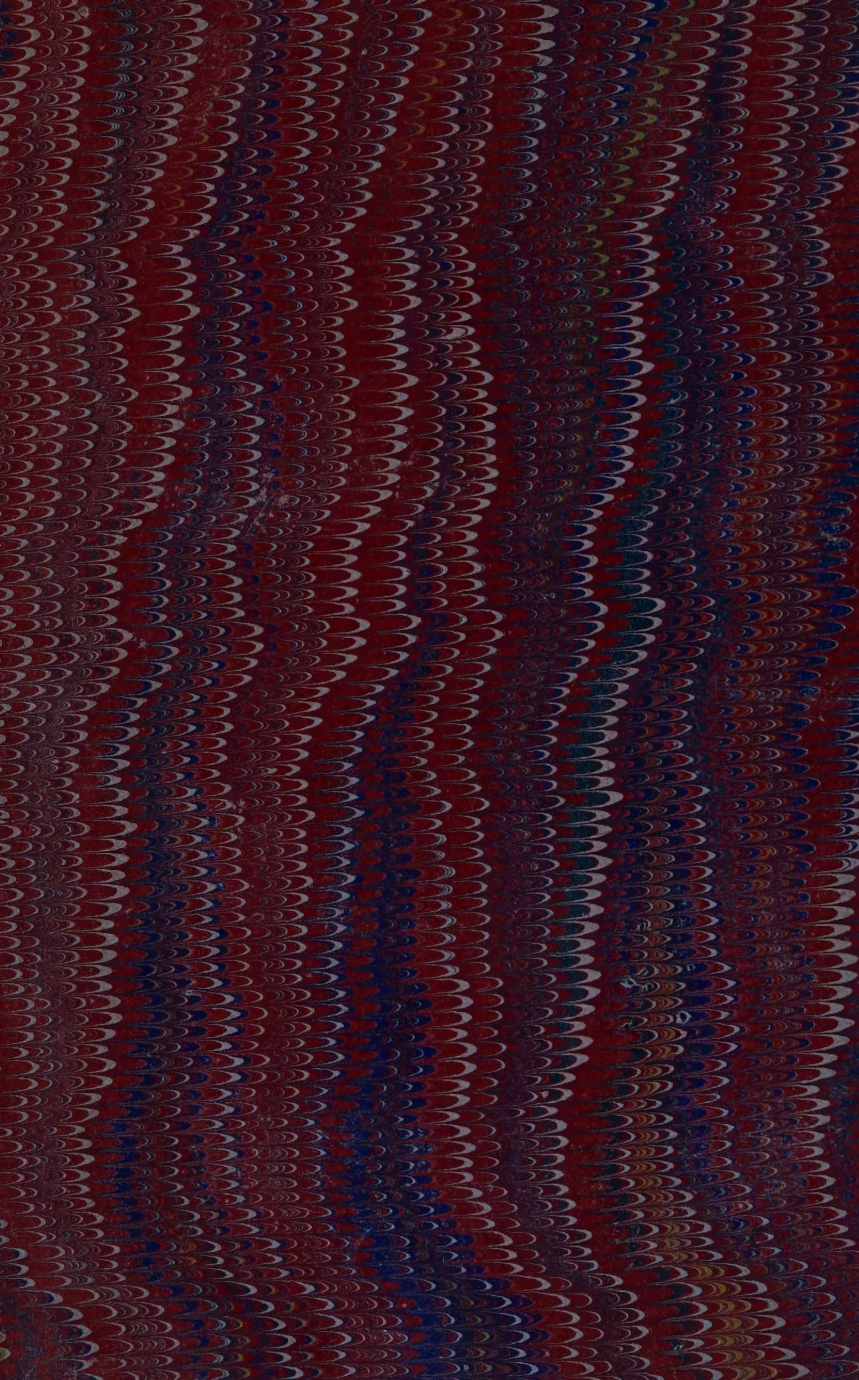
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M'Cormac, Henry, 1800-1886.

The philosophy of human nature, in its physical, intellectual, and moral relations; with an attempt to demonstrate the order of Providence in the three-fold constitution of our being. By Henry M'Cormac, M. D. London: Longman, Rees, Orme, Brown, Green, & Longman, 1847.

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